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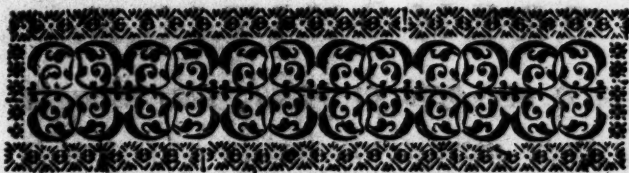
AN
ADDRESS
TO
PERSONS
OF
Quality and Estate.

BY
ROBERT NELSON, Esq;

To which is added, an
APPENDIX
Of some Original and Valuable
PAPERS.

LONDON:
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A
PREMONITION
BY THE
EDITOR.



ONE had juster Notions than Mr. NELSON had concerning True HONOUR, or concerning the several Ways of DOING GOOD, in which that Honour doth consist, and by which a Man is made Truly Honourable in the Sight of God, Angels, and Men. With this very View was the following Treatise written by him, and for carrying on the Wise and Noble Ends

A 2 which

which are here proposed, was thought fit to be more immediately addressed to Persons of Quality and Figure in the World. At the same time, his Design was to have concealed himself, and to appear only as a Stranger, and so to act with them, as One perfectly Unknown : That so, if any Good were done by this Means, he might not have himself the Praise and Thanks ; but that God only, who had moved his Heart and Pen to do them this kind Office, might be Glorified.

Hence it is, that in his Introduction having first commended the British Nobility and Gentry for their Affability and Courtesy to Strangers ; and, the better to insinuate himself into their Favour, to whom he was making this Application, having glanced a little upon the Advantages of their High Birth

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Birth and Condition, above the Lower Part of the World, he chose to address himself to them, not as the Known Mr. NELSON, but rather as a Stranger : That so he might engage them, if possible, in such Measures, as, without their knowing from whence this Friendly Motion came, which is on many Accounts so very advantageous to them, should, being followed, infallibly make them Truly Great.

But the Covering is now withdrawn, he is no longer now the Stranger he designed at first to be thought : He was only a Stranger while upon Earth. Upon his leaving of which, the Friend, whom he was pleased to entrust with so valuable a Treasure, having a Liberty to make his Name known, that assumed Character is now laid down ; and the Reader may here

freely converse with Mr. NELSON, even as if he were Living. As he is indeed Living; and the very same Generous and Beneficent Person, and the same Friend to good Men, and good Designs, as when he conversed Bodily amongst us. But had there not been that Liberty given to unveil (if I may so say) this Heavenly Stranger, it would not have been a very easy Matter to conceal the Hand from which so Noble a Benefaction is conveyed to This, and probably to After-Ages. All who have been acquainted with that great Man, or with his Writings, will easily perceive with whom they are here conversing: And if nothing at all were said of it, they would soon conclude, whose Model, and whose Work this must be; and that howsoever the Author had for some Reasons studied

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studied to be bidden, the Manner of working it is so manifest, as clearly to discover the Master. The Publick however may justly expect to have some Account given of this following Address to Persons of Quality, &c. which out of the sincere Affection and Friendship which he had always for Many of them, and his most hearty Concern for All of them, was left by him to be communicated to them, as the best Testimony he could give of such his Intentions. And as a Friend of him, and Servant of theirs, I shall therefore endeavour, as well as I can, to discharge this Obligation.

About the latter End of last Autumn, finding his Health to decline apace, and being advised, by his Physicians, to retire from the Town, for the Benefit of the Air, immediately

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before his Departure, and after he had been for several Hours fatigued with a great deal of Company, taking their Leave of him; he called to me in the last place, and kindly embracing me in the Presence of God, and as the greatest Pledge he could give me of his most Christian Affection, and sincere Confidence, delivered to me the Manuscript written all with his own Hand, (which I keep by me as a most precious Depositum) from a Copy of which, the following Address, with the Reflexions thereupon, is here printed: And then requested me to consider the Whole well, and after that to do therewith as should appear best. And at the same time, he gave me, together with it, some few Remarks and Amendments which had been made by the Hand of a very Learned and Eminent Divine,

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Divine, to whom he had for this End communicated it ; as also, some Schedules besides, with References to others, for me to make use of.

Certain it is, he had laid a very large Design of collecting together ALL the several Ways and Means which are carrying on in this Age, to relieve either the Spiritual or the Temporal Necessities of Men, and to promote true Christian Knowledge and Practice both at Home and Abroad. For, upon a very natural Reflection, after he had finished this his Address, how hard it is for Persons of Quality to have an actual Knowledge of that great Variety of Misery, with which the Lowest Part of their Kind is afflicted ; he concluded it very proper, to represent to them a Scheme of the several Wants of their poor Brethren,
that

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*that so whenever they are disposed to do an Act of Charity, they may never want a proper Method to exert it. This, at first, he proposed to himself to do only by Way of Appendix to his Address: But when he had set himself to Writing, the Matter did so swell upon his Hands, as it was impossible for him to bring it into the Compass which was at first intended. In the Manuscript which was delivered to me by his own Hands, and which had been before submitted to the Judgment of an excellent Critick, there was no more but a general Scheme of the several Methods of doing Good, or the Heads of an Address, upon that Subject, to Persons of Quality, by Way of Representation or Memorial: And this Memorandum made, Here are
to*

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to be inserted the several Methods of doing Good, by Way of Appendix to the Address. I did not at first perceive, that there was any Thing wanting; though he searched his Scrittoir for something further to give me; which he could not then find; but after his Decease, in looking over his Papers with one of his Executors, there were found the Sheets which were missing. It cannot yet be pretended, that these have received his last Hand; they are not so fairly written as the other; and seem to have been laid by themselves, in order to a farther Examination and Review. However, it is to be hoped, there will nothing be found in them, but what doth perfectly answer the Character of one, who was so well acquainted with his Subject, and was so
true

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true a Benefactor to Mankind. But should there, after all, be any Faults deserving Censure, either in the Representative Part, or any other, they must not be imputed to Mr. NELSON; but to his Editor, who is content to bear all the Blame.

*For though it is plain, he had no Intention to let himself be known as the Author of this Piece, had he lived to see it published; yet it cannot be thought, but in the last Polishing, it would have received some beautiful Strokes from his excellent Pen, which now it will appear to want; and perhaps some more exact Notices and Particularities might have been given by him, relating to the farther Advancement of the Methods herein touched upon; and particularly, as to those which may respect
more*

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more immediately the Bodies of Men. As this was not drawn up all at once, or without much Interruption from the Multiplicity of Affairs, which Charity or Friendship had engaged him in; and as there may have been therefore some considerable Distance between his writing some of the Parts; it is not possible, but in that Interval of Time several Alterations must necessarily have succeeded as to Facts, and several Designs carried on or attempted, must appear in somewhat a different View. To mention no others, this is plain, in that Branch which relates to the Society for Reformation of Manners; and no less in the Account of the Libraries, both Parochial and others; some of these which were carrying on, when he writ, being since completed.

However,

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However, there is nothing, I dare say, very material of this Kind in any of the Articles, which may not easily be supplied, either from the printed Accounts referred to, or from some of the Papers annexed at the End.

As to those called the Religious Societies, there is but little Mention here made of them, and that only incidentally. His Design did not seem to lead him to that Consideration; and he had before sufficiently declared his Sense as to them, with great Judgment and Candor, in his Companion for the Festivals. In the Life of his Friend Bishop Bull, he hath a Proposal of a Seminary for the Candidates of Holy Orders, agreeable to that which is here offered: And in the Circular Letter,

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Letter, which he hath preserved, of that Bishop to his Clergy, there are several Methods of Charity, and of promoting Christian Knowledge recommended, which are all here taken Notice of, and earnestly pressed, except that of a small Library of Books of Practical Divinity for Youth; which yet may be brought under the second Article of Beneficence, that of distributing good Books. Of the Society for promoting Christian Knowledge, whereof he was so very useful and active a Member, there is nothing distinctly said by him, as there is of several others, both the Incorporated and Voluntary: But of the several good Works they are engaged in, he hath not been forgetful to make due Mention; and whosoever would be further satisfied, as to this

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this most excellent Society, need but consult A Letter from a residing Member of it in London, to a corresponding Member in the Country.

What other Ways and Methods this charitable Gentleman might have had in his View, for the Service of God's Church, and for the Welfare of his Country; but especially for the true Dignity and Honour of Persons of Rank and Quality, and those in particular, whom he was personally acquainted with, or related unto; though it cannot be said with any Certainty: Yet from the Books which he hath published, and from the Minutes which he hath left behind him, with some imperfect Sketches, both of his own and others, it may not be very difficult to divine of what Sort they must be.;

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be ; and that the chief End which he had constantly in his Eye, was to revive the Life and Spirit of genuine Christianity ; and, without any partial Respects whatsoever, to restore all Things according to the Primitive OEconomy of the Church, and as they were in the Beginning. For there are some other Heads of Charity minuted down by him, besides those which are here discoursed upon ; which it is to be supposed, he would have also recommended to Persons of Quality by this Address, had he continued long enough with us to publish it himself ; and which, in the Account that is preparing of his Life, will necessarily fall in to be spoken of.

It appears, he had a Design of using his best Endeavours to restore the most ancient Practice of Devotion,

tion, in relation both to the End and the Means of Religion; partly from the ancient Liturgies and Holy Doctors of the Church in its first and purest Ages; and partly from the best Masters among the Moderns in that Divine Art. He had much at his Heart the great Duty of Christians with respect to the Christian Sacrifice and Sacrament, and had laid thereupon a Design of encouraging, by all Means in his Power, the frequent Celebration of, and Attendance upon it. He was truly sensible of all those several Wants yet unprovided for, whereof a pretty large Catalogue will be found, after the Enumeration of those which are already wholly, or in part supplied by those Methods which are now carrying on amongst us; and suitable Designs were accordingly

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cordingly formed to be put in Execution, so soon as the Materials for it should be sent in, and a favourable Opportunity should offer. One Favourite Design he had for supporting well-disposed Youths, whether at the Universities or elsewhere; and for employing them in such a Manner, as might make them one Day to shine with a peculiar Lustre.

The last, and the greatest Design which he had of doing Good, is here but just hinted at: It was, the setting up of certain Houses of Industry and Piety, as a Superstructure upon those Schools, whereof he was so eminent a Patron, under such Regulations and Orders, as might comprehend in them all that which either Good Princes and Lawgivers have for the Welfare of their Coun-

try been able to devise, or which the pious Founders of Churches and Colleges, Hospitals, and other Houses of Charity and Industry have chiefly had in their View. By which it was proposed, not only to provide a good Education for Youth, and a Religious Retirement for the Superannuated, but a comfortable Subsistence to the Poor of all Sorts, with Profit and Advantage at the same time to the Rich. This Project executed, he said, might require Ten thousand Pounds to provide for a suitable Building and Endowment ; though this well managed might procure the Erecting of several ; which, in a few Years, would probably be able to maintain themselves, and to ease the Parishes within such a District, of their
nume-

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numerous Poor ; as also, to raise in Time, the Value of Lands, and to provide the most able Artists, and best Work-Men, and Work-Women, in several Occupations and Callings. None could ever be fitter, than Mr. NELSON, for beginning and carrying on a Design of so vast Extent, and which tended so evidently, not only to the Spiritual, but Political Good of the Kingdom in general : Though upon the Advice of a Person of great Character, who was thought fit to be consulted hereupon, he agreed the proper Method would here be to keep the general Plan (as appearing too great) reserved to a Few, and to deliver it out by Particulars, so as to compleat, in Time, the whole Scheme ; even as a wise Builder doth first lay the

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Founda-

Foundation of his Work, and then build upon it by Degrees, according to the Model proposed from the Beginning of it.

Nor would this have been too great an Attempt for such a Master-Builder to have enter'd upon, being herein assisted by some few Persons of Quality, Eminent for their Charity and Piety. And indeed the great End he proposed to himself in keeping up such a general Acquaintance and Friendship with Men of Figure and Character, without respect to Opinion or Party, was, that he might be more instrumental in doing Good to the Souls and Bodies of Men, especially of his Countrymen after the Flesh, and so fulfill hereby the noble Scheme of Beneficence delineated in his

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his Mind, and expressed in part by his Pen, in the following Sheets.

And by these, as also by his other Labours which remain with us, he ceases not to go on with his Work, according to all that which God did put into his Heart to do; and to sollicite the Cause of the Poor and the Needy, as when he was present with us in the Body. And it is possible, that some who were not affected with his Bodily Presence, though none can say that was contemptible, may be affected now with his Letter, which he hath left to be opened after his Departure out of the Body; and which is accordingly here opened and presented, first to all Persons of Quality and Estate, (those especially of the Third Sort here characterized by him) to whom it

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is more peculiarly addressed. And then to all other Persons of what Quality soever, who would persue their true Happiness and Honour.

All Commissioners for charitable Uses, and most, or all the Societies, not only of late Years erected, but even those from the Beginning of the Reformation, founded for advancing Piety and Charity, will find themselves here concerned, and possibly may meet with something which may do them some Service. The Governours of Hospitals, the Trustees for Charity-Schools, and in a word, all the Subscribers and Contributors to any of these useful Charities, may here discover something, it is to be hoped, for their Purpose, and may be encouraged to promote those several re-
spective

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pective Charities in the best Manner, and to the best Advantage.

I am not, however, insensible, that there are no Methods of doing Good, against which some Objections may not be raised; and, therefore, shall not be at all surprized at any Thing that may be said by any, either in a ludicrous or serious Manner, against those, or any of those which are here advanced; or against the kind Hand which hath been moved to reach them forth. It is not denied, but the Exercise of Charity, both towards the Bodies and the Souls of our Neighbours, may lay a Man sometimes open to several Failings; and there may certainly be a Zeal for doing Good, which may do more Hurt to the Cause of God and Religion, than Service. And
even

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even the very wisest, and most rational Ways of Beneficence, are not secure enough from being spoiled by weak Undertakers and Managers. Some may too hastily and zealously pursue the best laid Designs, and thereby render them abortive: Some may value themselves, or others, too much for that, which they can claim no Merit in, and which they are indispensably bound to perform: Some may make even Shipwreck of the Faith, and the other Duties of the Christian Religion, for the Sake of Charity, or rather for the Appearance of it; they may neglect the Care of their Families, they may omit the Functions of their Callings; they may forget the Obligations they are under at the same time to others; they may give the Reins to
Good-

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Good Nature, by which they may draw down upon themselves many Evils, from ill and designing Men; or they may be either too easy and yielding in Compliance with the Proposals of others, or with Opinions and Customs generally received; or, on the other hand, too opinionative and obstinate in the Pursuit of their own particular Schemes and Methods. All this is readily granted.

But nothing of all this can affect the Design of this Representation, which supposes every where the Rules of Prudence and Right Reason, as well as the Conduct of Divine Grace; which is founded upon the most solid Basis of Experience, and supported by incontestable Testimonies. And being so well founded, and so strongly supported, that is, as to all
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the Main Branches, the Grounds and Reasons of this Charitable Address, will, I doubt not, but be acknowledged Satisfactory by Impartial Judges, and slighted by None, but such as are Blind, no less to their Own, than to the Common Good of the Society wherein they live. And, I think, all the Objections which can be brought against it, are so clearly and fully answer'd in the concluding Part, as not much is to be feared from Any on that Head. Let none then pretend to say, that such an Application as this is unseasonable now; for it will be at all Times seasonable, and at all Times welcome to those, whose Hearts God shall open, or who have a right Sense of their Interest, both here and hereafter.

When

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*When this Address was committed to my Care, the Author had for some little Time before laid a Scheme of another Address, the Plan of which might be perhaps about as large as this ; it was An Address to all the true Lovers of Devotion, agreeable to his Practice of true Devotion, which concealing his own Name, he had some few Years before privately stoln into the World for the Sake of the truly Devout. This he was obliged, by his growing Indisposition of Body, to cut short, having proposed to himself, he says, a larger Scheme ; but he lived to see it published, and prefixed to a Book, entituled, The Christian's Exercise. And of this he said, it would be considered as his Dying Address ; being calculated for none,
but*

but such as being Dead to the World, were willing to make the Union of their Souls to God, the grand End of their Lives: But of that which is here now presented to View, he was willing it should come, as in the Nature of a Bequest or Legacy, after his Decease, to the Persons therein principally concerned.

There are some Original and other Valuable Papers, which relate to some of the Methods of Doing Good here treated on, added in an Appendix. They are but few indeed, among a great many which had been with no small Care collected by Mr. NELSON: But rather than clog the Book, and consequently swell the Price, it was thought adviseable to lay aside the rest for the present; keeping them either for the Publication

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tion of his Life, which is designed to follow, or for some other Opportunity.

Now it might be expected from the Reader, that a Character should be here given of the Person, who hath shewed himself so Real a Benefactor to the World; but, besides that I am herein happily prevented by the Funeral Discourse of a very worthy Divine, who knew him very well; this can no where, I think, be better done, than it is in the following Piece, which is the express Portrait of his Mind, wherein he hath drawn himself to the Life, and in this beautiful Image, made appear all the Lineaments of a true CHRISTIAN HERO, and a FRIEND to MANKIND.



A N



A N
A D D R E S S
T O

Persons of Quality.

INTRODUCTION.



THE great Advantages
of Your Birth, im-
prov'd by a Polite E-
ducation, incline You
to receive all Strangers with Cour-
tesy and Affability and that Good-
Breeding, in which You particu-
larly excell, will suffer none to ap-
proach You, without finding the
agreeable Influences of Your Civi-
lity. And tho' it is possible, that
B impor-

An Address to

importunate Solicitations may prove tiresome, when Men press upon You, only to advance their Profit and Advantage; yet when they address You, in order to promote Your own Happiness, the Matter seems of that Consequence, that they may reasonably promise themselves a very favourable Reception.

It is upon this Ground, that I now venture to make this Application to You; assuring myself, that, as a Stranger, I shall be treated with all that Genteelness, that so usually adorns Your Station in the World, and for which You are so justly famous. But when I farther pretend to engage You in such Measures, as will make You truly
Great,

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Great, and enter You into the Possession of a solid and substantial Happiness, which You vainly pursue by all the trifling Concerns of Life ; I promise myself the utmost Marks and Testimonies of Your Candour and Ingenuity. So that a patient Hearing, accompanied with attentive Consideration, is the least Respect, I presume, You will pay to what I am about to propose to You.

I.

I AM not so vain, as to imagine, that this *Address* will be able to make any Impression upon such Great Persons, as have abandoned all Principles of Religion ; who live by Sense, and not by Faith ; who confine all their Expectations of Happiness to this World, and

B 2

look

look upon Heaven and Hell, only as airy Speculations, fit to entertain and amuse Ignorant and Credulous Minds. No ; such are given up, by the just Judgment of GOD, to a Reprobate Sense, *to work all Uncleanneſs with Greedineſs.* And therefore, before they can be prevailed upon to take any Care of their Souls, they muſt be convinced, That theſe are Immortal ; That they are diſtinct Beings from their Bodies, and are capable of ſubſiſting in a State of Separation ; That they ſhall give an Account of their Actions, and receive eternal Rewards or Punishments, in Proportion to their Obedience or Diſobedience ; That the Chriſtian Religion is a Divine Revelation, and that it contains the only Method of reconciling

Persons of Quality. 5

conciling us to the Favour of GOD in this World, and of qualifying us for the Enjoyment of Him in the next. But it is not the Design of this *Address*, to prove First Principles: The Persons thus affected must be referred to such * Books,

* *Bishop Wilkins of Natural Religion. A short Method with the Deists. Dr. Clarke's Boyle's Lectures. Grotius, of the Truth of the Christian Religion. Dr. Jonkyn, of the Truth and Certainty of the Christian Religion. The ancient Apologies for the Christian Religion, translated lately, with admirable Notes, by Mr. Reeves. And several Sermons of Archbishop Tillotson upon these Subjects. Vol. 13. To these mention'd by the Author, may be added, The Defence and Continuation of the short Method with the Deists. Dr. Bentley's Sermons, and his Phileleutherus Lipsiensis, against the Free-thinkers. Dr. Stillingfleet's Letter to a Deist. An Answer to the History of Oracles, and the Continuation of it. Ditton upon the Resurrection. Dr. Hickes's Preliminary Discourse to his Christian Priesthood. Dr. Grew and Mr. Ray upon the Works of Creation. Sir Matthew Hale's Origination of Mankind. Mr. Derham's Physico-Theology and Astro-Theology; with some Theological Pieces of the Honourable Founder of that Lecture.*

B 3

which,

which, G O D be thanked, abound among us ; wherein they may clearly discover the Truth and Certainty both of Natural and Reveal'd Religion, provided they bring teachable Dispositions, and disengage themselves from such Brutish Lufts, as blind the Eyes of their Understandings : Conditions, which even *Heathen* Philosophers required from those they initiated into their Sect, and who proposed any Advantage to themselves from their Lectures of Morality.

II.

A N D as there are some so far abandon'd to a State of Infidelity, and Prophaneness, that I cannot reasonably expect they should receive

Persons of Quality. 7

ceive any Benefit from this Application ; so there are others of great Quality, (I speak it upon my own Knowledge, and to the Honour and Glory of G O D) who do not want it. They have the great Business of Life constantly in View. They are regular and fervent in their Devotions, just in all their Dealings, temperate in all their Enjoyments, humble in all their Proceedings, and ready to every good Work. They want no Solicitation to any pious and charitable Design, but are as eager to find out fit Objects, as the Miserable are to find Relief. The Power and Authority they have received from G O D, they return to Him again, by influencing their Children, their Relations,

tions, their Domesticks, and all their Dependents, to become his faithful Servants: And they value their high Rank and Station in the World, chiefly as it is an Instrument of doing Good. Indeed, it must be confess'd, that we have not many of these bright Examples; but let us praise GOD for those few, that shine with a distinguishing Lustre; and let us beseech Him, in his infinite Mercy, daily to increase their Number.

III.

THOSE whom I hope to influence, are such Persons of Quality, as have not been altogether neglected in their Education; but have been instructed in all the necessary Points of Christianity;

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ty ; who have not cast off all Care of their Salvation, and yet through the Wiles of Satan, and the false Maxims of a corrupted World, are often carried down the Stream, and are made a Prey to the Devices of the one, and to the Allurements of the other ; who are apt to set too great a Value upon the Advantages of their Birth and Fortune, and consequently to condemn those that are destitute of such ornamental Trappings of Life ; who govern their Actions more by the Opinion of others, than the Rule of their Duty ; and who sometimes sacrifice their Innocence to Custom and Fashion ; who too much indulge the Luxury of Life, and are too busy with the vain Diversions of a wicked Age ;

Age ; who consume upon themselves that Portion of the good Things of this Life, which they are entrusted with for the Relief and Support of the Poor and Miserable ; who spend too large a Share of their Time about Trifles ; and tho' they believe Religion, and the happy Consequences that attend it, yet are languid and negligent in the Pursuit of it, and do not apply themselves with Vigour and Watchfulness to secure their everlasting Salvation, and to avoid the Miseries of a sad Eternity.

IV.

N o w nothing reflects greater Contempt upon all the Prudence of the Men of this World, than the
the

Persons of Quality. II

the Vanity of their Undertakings, and the Ineffectual Means they use, to pursue and attain Happiness. And when I consider those great *Genius's* fitted for the most important Affairs, and formed by the Discipline of Courts and Camps; who are look'd upon as the Soul of the Body Politick, and as the very Life of those States that are committed to their Conduct: When I reflect upon those Extraordinary Men, who seem always to carry the Fate of Part of the World in their Heads; who are employed in raising or destroying Empires; who give Peace or War at their Pleasure; methinks I see a Company of Children upon the Sea-Shore, earnest in heaping up Cockle-Shells, or erecting Castles

Castles of Sand, which the least Wind overturns, and which the first Wave infallibly swallows up.

V.

BUT the Happiness I propose to You, is sure and certain, not to be undermined by the Art or Skill of any bold Competitor. It stands upon a firm and lasting Foundation; and tho' the Rains may descend, the Floods come, and the Winds blow; tho' Troubles and Persecutions, like Storms and Tempests, may threaten to destroy it; yet it fails not, because it is founded upon a Rock. All the Pains and Labour You take in the Prosecution of it, will be abundantly recompensed by the Bounty of that Infinite Goodness, that be-
stows

Persons of Quality.

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flows it ; for the least Service done for GOD, will be owned by Him at the last Day ; a Cup of cold Water, given for the sake of Christ, shall not lose its Reward. In short, the Object, recommended to Your vigorous Pursuit, *deserves the utmost Diligence of all Your Days.* It particularly requires Your most zealous Application, from those *Difficulties* and *Temptations* that attend Your Circumstances in this World. And the Neglect of it will make You the most miserable of Men, by reason of the *Abuse of those distinguishing Talents*, which the Providence of GOD hath committed to Your Management. Surely these are Motives sufficient to prevail upon You to mind the Things that belong to Your Peace, before

before they are hid from Your Eyes. These are Arguments, that should engage such as value themselves upon their *Reason*, to secure a lasting and durable Happiness, by a noble Series of vertuous and pious Actions, before the Means and Opportunity of Working are snatched from them. For only these * Methods can rescue You from Oblivion, and give Immortality, when Your magnificent Palaces, and stately Monuments of Marble, shall moulder into the Dust, and the World itself shall be no more.

* *Tantum manet, quod virtute & rectè factis
sis consecutus.* Cic. de Senect.

W I S E

VI.

W I S E Men proportion their Care to the Value of Things; they are not used to consume their Labour in Trifles, and to neglect Matters of the greatest Moment; but regard every Thing more or less, according to the Degree of its Consequence, and according to the Influence it hath upon their Happiness. From whence it must be concluded, that what is most necessary to that End, justly challenges to be minded by You in the first place, and other Things only as far as they are consistent with the main Business, or subservient to it.

Now,

VII.

N o w, that Salvation ought to be the chief Concern, the great End to which You ought to direct all Your Actions, is plain from the exprefs Declaration of GOD Himself, whose Authority ought to silence all Doubts or Debates in this Matter. There is no Truth more clearly reveal'd in the Holy Scriptures, nor establish'd by greater Evidence, nor recommended with greater Earnestness, than *that it will not profit You, to gain the whole World, and lose Your own Soul.* How many Lessons, how many Examples, how many Miracles, deliver'd in the Old and New Testament, to make You apprehend the Importance of *One Thing necessary?*

Nay,

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Nay, it is of that Moment, that the Great G O D of Heaven and Earth hath not judg'd it unworthy His Thoughts and Application. He hath not only from all Eternity vouchsafed to take Your Case into Consideration, and, in the Order of His free and eternal Decrees, purposed to make Creatures capable of knowing and loving Him, and enjoying Him eternally: He hath not only acted according to this Determination, and in Time executed that gracious Design, which He formed before all Ages; but this seems to have been His Favourite Work, what He hath aimed at by all His Operations, in regard to His Creatures. So that the Creation of the World, the Order and Connexion of all its
C Parts,

Parts, the Embellishments with which the Creator has been pleas'd to adorn them, the continual Care He takes to preserve them, and to co-operate to the Production of all the Effects of particular Causes: Add to this, all those great Events, which, in the Civil World, astonish and confound the shallow Politicks and vain Prudence of Men, those unforeseen Strokes which are attributed to the Caprice of Fortune, those Elevations which are so sudden, those Falls which are so precipitated, the Establishment and Ruin of Kingdoms, their Increase, and their Decay, are all the Works of GOD's Hands; but of a GOD, who, in every Thing, designs the Happiness and Salvation of His
Crea-

Persons of Quality. 19

Creatures, who thereby tries different Methods to bring about such a blessed Purpose.

VIII.

BUT in the Dispensation of Grace, what has He not done, or what could He do, but with a Relation to this Prospect? Because Grace hath so essential a Reference to our Salvation: Hath not the Law of Nature a Tendency to establish the Written Law? And what is the Written Law, but a continued Preparation to the Law of Grace? And is not the Law of Grace a Dispensation of Salvation and Happiness, wherein GOD did not only vouchsafe to contrive the Method of our Redemption, but was pleas'd, out of His Infinite Goodness and

C 2

Mercy,

Mercy, to send His only begotten Son into the World, *that all that believe in Him, should not perish, but have eternal Life?* Did the Son of GOD Himself think it worth his while to lay down His own Life, to procure Salvation for You? And cannot You think it worth Your while to lay out Your Lives in the Pursuit of it? Is it possible therefore for You to imagine, that an Affair, which hath employed the Thoughts of infinite Wisdom for so many Ages; for which He made all Things; for which He hath wrought such great and wondrous Works; should not be worthy of Your utmost Care and Application? Do You think GOD can either trifle, or be impos'd upon? Is it credible He would have been
so

Persons of Quality. 21

so solicitous in a Matter of no Consequence, in an Affair not worthy even the Thoughts and Application of a Mortal? This amazing Procedure of Infinite Goodness should rather make us break out into Admiration, with the Royal Prophet: *Lord! What is Man, that Thou art mindful of him? or the Son of Man, that Thou shouldst thus consider him?*

IX.

YET farther to convince You of the Value of the Prize that is set before You, it is necessary for You to consider the Nature of that Salvation, that courts Your best Endeavours. It is no less than a Deliverance from Your Sins, which are the Marks of the greatest Sla-

C 3 very :

very : It is a Deliverance from Eternal Death, which is the dreadfullest Punishment. And it implies the Possession of an Infinite Good, which is GOD Himself, which once lost, is lost for ever.

X.

WHAT corrupt Humours are to Your Bodies, that Sin is to Your Souls, their Disease and their Death. All irregular Passions may flatter You with the Prospect of Joy and Pleasure, but the Gratification of them will soon discover their mischievous Intentions. They will quickly rob You of Your Quiet and Repose, and deprive You of Your Liberty, and embitter Your Days with Sorrow and Sadness. The Foundation of
a true

Persons of Quality. 23

a true *Inward Peace* must be laid in Innocence or Repentance ; for it is impossible, in the Nature of Things, for Sin and Happiness to dwell together. How miserable is a Life led by Passion ? for sometimes You are tormented by the Disappointment of what You most desire and covet ; and even when You succeed and enjoy what Your Hearts can wish, how seldom does it produce the Satisfaction You expect ? And when Your corrupt Taste is most delighted, how near are You to Ruin, by Feeding Your Disease ? At best, the Pleasures, that arise from Your Sins, are short and momentary ; but the Anguish and Smart that flows from them, is lasting and durable ; they cloud Your Under-

C 4 standings,

standings, and impair the Vigour of Your Minds ; they disorder Your Bodies, and rob them of their Strength and Beauty ; they sink Your Reputation, and make You mean and contemptible in the Eyes of all Wise and Good Men ; they chain You to the Oar, and make You act contrary to Your own Sense and cool Judgment. And doth not that Salvation deserve Your utmost Diligence, that sets You free from such imperious and cruel Masters ?

XI.

BUT above all, Your Sins render You incapable of the Happiness of Heaven ; for Vertue and Piety are not only Conditions of Your Salvation, but are necessary *Qualifications*

Persons of Quality. 25

ifications and *Dispositions* for it. You must have some Taste and Relish for the Pleasures of an invincible World, before the Enjoyment of them can possibly constitute Your chief Felicity. You must be temperate, and chaste, and mortify'd to Your Carnal Appetites, if You design Your Happiness in a Place where there are no suitable Objects present to content them. You must lay aside all Malice and Envy, before the Happiness of another can have Power enough to increase Your own. You must be quiet and peaceable, before You can be pleas'd with the Regions of Mercy and Love. You must divest Yourself of Pride and Ambition, if You will rejoyce in the Exaltation of the meanest of Men; whose

whose Piety justly giveth them the Precedency. You must value the Saints of G O D, before You can delight in their Company and Society. And You must be like G O D in the Temper and Disposition of Your Minds, if ever You expect to rejoyce in His blessed Presence. And doth not that Salvation call for Your utmost Application, which alone can make You capable to enjoy the ineffable Blessings of Eternity?

XII.

BUT however unwilling You may be to part with Your Sins; yet I am persuaded, You are not fond of that eternal Punishment, which is the just Consequence of them. For who can choose to dwell

dwell with Everlasting Burnings? Who can be content to bewail themselves in endless Misery? And therefore, doth not that Salvation deserve Your greatest Diligence, that delivers You from the Worm of Conscience that never dies, from the Horrors of Darknes that admit not the least Glympse of Light, from the Pains of Hell that are everlasting? And sure there is no Man, that hath his Senses about him, and believes a future State of Torment, but must earnestly desire to be secured from it.

XIII.

IN short, what I address You about, imports no less than the Loss or Gain of an *Infinite Good*, which is G O D, and the Enjoyment

ment or Deprivation of Him, to all Eternity. Now, if the Blessed Spirits above, who see GOD Face to Face, and live in the transporting Extasies, which such a Perfect Object raises in them, and are inflamed with Love, burning continually before the Throne: If these Blessed Spirits, I say, could admit into their Hearts those other Passions, of which we are so susceptible here below; what Fear, nay, what Horror, would seize their Minds, when they heard those dreadful Words, *to lose GOD, to lose Him beyond Recovery, and to lose Him for all Eternity?* And among the unhappy Victims of the Vengeance and Hatred of the LORD, among those Souls condemned for ever to the Miseries of
of

Persons of Quality. 29

of Hell, in those horrid Prisons where all Sorts of Punishments meet to torment them, can there be any Thing more terrible and dreadful, than that Thought which continually racks them, of a GOD *that is lost*, and that *beyond Recovery*, and *lost for all Eternity*?

XIV.

IF the Men of this World are prevailed upon to pass the best of their Days in Toils and Labours, from the Hopes of Enjoying the Fruits of their Industry in the last Stage of their Lives: If the Desire of Providing for a plentiful and easy Old Age, excites them in the Prime of their Years to neglect their innocent Pleasures, and many other Conveniences of Life; what

what then should not the Assurance that Your Labour will not be in vain in the LORD, engage You to? What, shall the Thoughts of a distant Old Age, so uncertain, so rare, and, at the best, so short, influence Men to take such long and painful Precautions? and shall not the Prospect of Eternity, so sure, so near at hand, be able to affect You? Shall not this View stir You up to do any Thing?

XV.
We ordinarily say, That a Man must make his Fortune in the time of his Vigour; That Wealth must be then treasur'd up for the Declining, Barren Part of Life; That Merit and Reputation must be laid in, to make amends for the Weakness

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31

ness of Age, when we are too often the Contempt of the World, if the Decay of our Reason and Senses is not supported by the Lustre of our past Actions: In fine, That it is necessary to prepare a commodious and honourable Retreat, that we may be out of the Reach of many of those Miseries, with which Old Age is threatned; and where we may expect Death, without being obliged to desire it. Now, who can blame and condemn that Conduct, which savours so much of Reason and Judgment? But do You not consider also, That before this Old Age arrives, or at least presently after, You will enter upon a Life that knows no End; That You must pass into a State where Your Condition will
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be fixt for all Eternity? Either You will reap Glory, Honour, and Immortality, or You will become the Eternal Objects of the Contempt and Hatred of GOD and the whole Creation. If a few Years of Poverty and Misery are so dreadful; how terrible must it be, to be surrounded with all sorts of Miseries, and that for an Eternal Duration? If the Quiet and Ease of a few Days, in the Evening of Life, are so desirable; what Pains should we not take, to live for ever with the LORD, the Fountain of all Happiness?

XVI.

It is true then, That the grand Affair of Your Salvation deserves Your most serious Thoughts: According

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According to our Saviour, it is the *One Thing Necessary* : In respect of the Works of GOD, it is His Favourite Design, who hath assured us, that *all things shall work together for Good to them that love Him* : And the Nature of it shews it to be of the greatest Importance. Why so much Lamentation ? Why so much vain Regret in Hell, if the Happiness that is lost did not deserve to be sought after ? And why should we tremble at the Thoughts of Eternity, if it were of no such Consequence to be eternally Miserable ?

XVII.

BUT as Your Salvation is of the greatest Moment, so You will find, upon Tryal, that it requires
D Your

Your most vigorous Application,
from the Particular Difficulties that
attend Your Circumstances.

XVIII.

IT is impossible to reflect seriously upon those several Declarations, that Almighty GOD hath made in the Old and New Testament, in relation to the *Rich and Great* of this World, without Dread and Astonishment. The Woes that He hath denounced against such, are sufficient to alarm Your Fears, and make You apprehend the dreadful Consequences of them. *Wo unto you that join House to House, that lay Field to Field, till there be no Place, that they may be placed alone in the midst of the Earth. Wo unto them that are at Ease in Zi-*
on,

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on, which are named Chief of the Nations. The LORD hath purposed to stain the Pride of all Glory, and to bring into Contempt all the Honourable of the Earth. Our Blessed Saviour, who was Goodness Incarnate, hath pursued the same Method. *Wo unto you, saith He, that are Rich; for you have received your Consolation: And in another Place hath expressly affirmed, That it is easier for a Camel to go thro' the Eye of a Needle, than for a Rich Man to enter into the Kingdom of GOD: And S. Paul assures us, That not many Mighty, not many Noble are called.*

XIX.

THE Young Man in the Gospel, who came to our Saviour, to be instructed by Him, is a Fatal

Proof of the Truth of these Declarations. Lord, saith he, *What shall I do, that I may inherit Eternal Life?* To which our Saviour made this Reply, *That he should keep the Commandments.* All these, saith he, *have I observ'd from my Youth up; What lack I yet?* What is there farther necessary to secure my Salvation? This Answer charmed our Saviour; for *Jesus beholding him, loved him.* You must needs conceive, this was a happy Soil for Piety to thrive in, when Youth and Innocence were joined together, animated with a Desire of greater Perfection; and we see what Impressions they made upon our Blessed Saviour; for they gained His Affections, and then He frankly told him, *One Thing thou lackest, go thy way, sell what thou hast,*

Persons of Quality. 37

hast, and give to the Poor, and then thou shalt have Treasure in Heaven; and come and follow Me. There wanted only this, to have made him an Apostle, and a Beloved Disciple; and he had certainly been both, if he had not unfortunately been Rich. For we do not find, that our Saviour did so much for any of His Apostles, tho' they were nothing near so well educated, nor so well instructed, nor, in all Appearance, every way so well disposed, as this Young Man was. One Advantage indeed they had of him; they were *Poor*: But he, *having great Possessions*, was sad at our Saviour's Saying, and went away sorrowful. So that the Love of Riches was Proof against the Promises and Invitations of Jesus

Himself ; and occasioned that Exclamation of our Saviour to those about Him, *How hardly shall they that have Riches enter into the Kingdom of GOD!*

XX.

THE Lower Part of Mankind are not only in an equal Capacity, *as Men*, but in a nearer Disposition, *as Poor*, towards the Attainment of the Happiness of Heaven. For Poverty shelters them from that Luxury and Vanity, from that Pride of Life, which is so contrary to the Spirit of Christianity, and which leads Men to Scepticism and Infidelity. It engages them by honest Industry to support the Necessities of Life ; and consequently, frees them
from

Persons of Quality. 39

from the Temptations of Idleness, which corrupt so great a Part of Mankind. Poverty preserves the Purity of the Body, by keeping it at a Distance from Pleasure ; and that of the Mind, by engaging it in a necessary Care for Subsistence. It discourages the Growth of the Passions, at least from the Despair of satisfying them ; and seldom is tempted to enjoy Things forbidden, being accustomed to dispense with the Want of those that are allow'd. It disposes Men to Charity and Compassion towards their Neighbours, from the Experience of their own Miseries ; and raises their Minds up to Heaven, in order to secure that Happiness they want here below. It inclines to suffer great Evils with Patience,

and to receive any Good with great Gratitude. Many Wise Men have voluntarily embraced it, and the Best of Men often suffer it. The Son of GOD dignify'd it by His Choice, and sanctify'd it by His Partaking in it.

XXI.

A DEEP Sense of these Things hath formerly prevail'd upon the greatest Monarchs to divest themselves of all their worldly Grandeur and Magnificence, to lay down their Crowns and Scepters, in order to mortify the Pride of Life. It hath influenced the Rich and Mighty of the Earth to strip themselves of their immense Treasures and beloved Possessions, in order to secure their Salvation in
some

Persons of Quality. 41

some obscure Retirement. And if the Danger of those slippery Places had been as thorowly consider'd by others, it is not to be doubted, but that, instead of snatching at Crowns with Treachery, Blood, and Rapine, such Examples would have been more frequently followed; and that a Condition, which is so envied by the greatest Part of Mankind, would have been carefully shunned and avoided by all serious and devout Christians.

XXII.

AND yet it must be own'd, that it is not necessary to abandon humane Society, and to throw up the Business of Life, in order to renounce the World; and all the
ancient

ancient Fathers, as well as the modern Interpreters, assure us, and it is consistent with the System of the Gospel to believe it, that the Comparisons and strong Expressions, made use of in the Scriptures, are not to be understood in a strict and rigorous Sense, and that the Holy Ghost did not thereby intend to declare, that it was Impossible for the Rich and Great to be saved, but only that it was attended with great Difficulty, and could never be accomplished without great Watchfulness, and constant Application; considering the great Tryals and Conflicts they have to contend with.

XXIII.

It is generally confessed, that the two great deadly Wounds we have receiv'd by Sin, are *Ignorance* and *Weakness*; since *Adam's* Fall, we are become blind, we have not naturally Eyes to discover Truth; we are become feeble, and even when we apprehend it, we have not Strength to pursue it. But it is farther observable, that besides that *Blindness* we have contracted, which renders Things of the greatest Consequence, as it were invisible to us; besides that *Weakness*, which hinders our Progress in Piety and Vertue; there are, in our Journey of Life, several Barriers that stop us, and keep us at a Stand. Now Grace, which
is

is a Light to the Understanding, and Strength and Power to the Will, may by Application get the better of our Weakness and Ignorance; but the Grace of GOD may be received in vain; at least, it is too often rendered ineffectual by outward Impediments, which are greater, and more or less invincible, in Proportion to the Largeness of Your Possessions, and to that Rank and Elevation You bear in the World. For it requires great Vigour and Firmness of Mind, to enjoy a great Fortune, and not to be corrupted by it; and it is the Effect of no common Vertue, to be very wealthy in a high Sphere, without either Licentiousness or Insolence.

XXIV.

As to what respects the *Understanding*, Nothing is more necessary for You, than to know truly what You are. How requisite is it, to be acquainted with Your own Misery, to make You humble? and with Your own Vileness, to make You conceive an Abhorrence of Your Sins? But this necessary Knowledge is almost impossible to be attained by You, who are Persons of the greatest Rank and Quality. Your Apparel, Your Equipage, the Pomp that surrounds You, the Honours which are heapt upon You, and the profound Respect which every body pays You, will not permit You to perceive, That You are just like other
Mor-

Mortals; and, That, this Outside excepted, there are Miserable Creatures in Your Service, that resemble You in All things: That there are none but Fools and Idiots, dazzled by the Lustre of Gold and Precious Stones, that can find any Difference: That the wisest Part of Mankind can make no such Discovery: That Death will confound You with the Last of Men; and, That GOD Himself, who cannot be impos'd upon, doth not distinguish You from the Meanest of the People, in the Exercise of His Providence.

XXV.

IF this Light could shine into Your stately Palaces, it would dispose You to Humility and
Christian

Persons of Quality. 47

Christian Charity ; it would guide You into the Paths of Justice and Mercy. But how difficult is it, to own those for Your Equals, whom Providence hath, as it were, made Your Slaves, and who themselves reverence You as their Gods?

XXVI.

To this Ignorance, of what You are by Nature, is added an Ignorance still more dangerous, of what You are become by Sin and Wickedness. For Vice is a thick Veil, which we throw ourselves over our own Eyes; and when our Eyes are bound up, we are hindered not only from seeing the Objects that are most visible, but we cannot discern the Bands that conceal them from us. In like manner,

manner, by consenting to known Iniquity, by contracting vicious Habits, we fall into a Blindness, which even hides from us the Sin which is the Cause of it.

XXVII.

BUT in this respect there is a great Difference between the Poor and the Rich ; for the Poor, who are only valued for their Worth, who have no other Possessions but their Friends and their Reputation, no sooner abandon themselves to Debauchery and Wickedness, but that they forfeit the Esteem and Friendship of all their Acquaintance, and fall into a Contempt, which awakens them out of their pleasing Dream, and makes them sensible of the Change
that

Persons of Quality. 49

that is made in them for the worse. Whereas the Rich and Great, in whom nothing is more regarded than their Birth and Quality, provided they do not change their Fortune, when they change their Course of Life, let them be never so Vicious, they lose nothing of that outward Honour and Respect which is usually paid them. So they easily flatter themselves, that they are no less valued for their Extravagances ; and then quickly persuade themselves, that they are not less worthy of it. Thus *David*, otherwise eminent for his Sanctity, and justly reckoned among the Greatest of Kings, after having committed Crimes, that cried to Heaven for Vengeance, was a long Time before he
E came

came to himself, before he was touched in Conscience for the Error of his Ways; and I know not whether his Recovery would not have been desperate, if GOD had not sent *Nathan* the Prophet, to reproach and reprove him for his Injustice and Cruelty.

XXVIII.

It were to be wished, that there were Persons, generous enough, to be found, who would do the same good Offices, in any Degree, for such of the highest Rank and Quality, as do not govern their Lives by the Maxims of the Gospel; for such Great ones of this World, who are either ignorant or forgetful of their Duty. But this is an Advantage Your Greatness and
Your

Persons of Quality. 51

Your Riches deprive You of: In a low Condition every Man is re-
proved for his Faults; whereas his Superiors, or his Friends, make no Scruple of representing to him the Obligations of his little Station; and if he falls short of his Duty, he fails not to be loaded with Reproaches. But it is too well known, that unacceptable Truths, be they never so useful, find but indifferent Entertainment from You, who are placed at the Upper end of the World; from You, who enjoy all that Your Hearts can wish for. The Flattery, with which You are constantly besieged, renders You so nice and sensible of the least Provocation, that very often it is imprudent to take the Liberty of re-
E 2 proving

proving You, even though it is possible You might be patient enough to bear a Reprehension, Where are Men, zealous enough, to be found, who will tell You, without Disguise, that which You are good enough to hear without Chagrine? You may meet with faithful Servants, ready to acquaint You with the Dangers that threaten either Your Lives, or Your Fortunes, who may manage Your Worldly Affairs with exact Fidelity: But Friends, sincere enough to give Advice in relation to Your Conduct, at the Hazard of the Loss of Your Favour, is a Sort of Plain-Dealing, that we seldom see any Example of. A Man is sure to please by Diffimulation; and the most he can hope for, by
speak-

Persons of Quality. 53

speaking the Truth, is not to displease. And who is firm enough to overcome that natural Desire we all have, to make ourselves agreeable to those, who have in their Hands the Power of making us Happy?

XXIX.

THE only Persons, from whom You can expect this important Service, are those whom GOD hath charged with the Care of Your Souls; and yet even they, when they take the Freedom to reprove You, being pressed by the Voice of their Consciences, think they do a great deal, when they precisely say what their Duty obliges them to. Though, at the same Time, they neglect no-

E 3 thing

thing that is capable of softening a distasteful Truth ; and take Care not to propose it with all that Force, which is most apt to reduce rebellious Minds. They do not venture to put it in the fullest Light ; they dare not shew the Vice in that Situation, in which it is seen by the Rest of the World, and which renders it most odious. And there may be prudent and Christian Reasons urged, why this Management should be practised towards Persons of Quality, who must be attacked with Address and Skill, if the Attempts upon them expect Success : For it requires great Dexterity, so to reprove them, as not to irritate and exasperate them, instead of curing them. But this Method, though
never

Persons of Quality. 55

never so reasonable, You must own is very disadvantageous to You; for it deprives You of one of the best Means, that can be used with Sinners for their Conversion.

XXX.

AND then, if it is so great a Misfortune, either to have Nobody to put You in mind of Your Duty, Nobody that will unmask Your darling Sins; or such, who, out of Prudence, are forced to do it in a slight and perfunctory Manner, in order to serve You the better; What is it to have false Friends and Flatterers, who disguise Your Faults, who praise You for them, who often make them pass for Vertues? Courts, and

Great Mens Palaces, are full of such Vermine, of such sordid Souls, who respect nothing in Persons of Quality, but their large Fortunes; and who are so practised in the Arts of Insinuation, and in the Methods of Screwing themselves into the Confidence of Great Men, that it is almost impossible for them to escape the Snares of such Sycophants.

XXXI.

Now the Result of all this is, that the more You are raised in the World, the more Need there is that You should study Yourself, that You should frequently examine Yourself in the Presence of **G O D**, in order to acquire that **Know-**

Knowledge of Yourself, which
is so necessary for Your Salvation.

XXXII.

THE Lower Part of Mankind
may in great Measure depend up-
on the Charity and Zeal of their
Neighbour, for the Discharge of
this Care: But You, who are
Great, must do this good Office
for Yourself; You must become
Your own Censors; and conse-
quently, You must have a great
Diffidence of those that approach
You. You are left to Yourself,
to find out all that Evil that others
discover in You, and for which
they secretly blame and contemn
You. To this Purpose, You must
frequently compare Your Life to
that of the Rest of Men; with
that

that of such, who pass for the most perfect and accomplished; and with that of such, whose Conduct is generally condemned, as very unchristian, and very irregular. You must try Yourself seriously by the Vertues of the one Sort, and by the Vices of the other; and be assured, that what You find reprobable in the Meanest of Your Servants, is yet more blamable in Yourself, because the Guilt increases in proportion to the Talents of those who transgress: In a word, for Want of Friends to shew You those Spots which disfigure and defile Your Lives, You are oblig'd continually to have the Glass of GOD's Word before You, to meditate upon the Maxims and Life of the Blessed
JESUS,

Persons of Quality. 59

Jesus, to read such pious and judicious Books, as clearly represent unto You these Obligations of that Rank and Condition You are placed in. And when, by all these Methods, You have overcome those Impediments, which hinder the Discovery of Truth, You will find fresh Difficulties in acting according to it, which are not to be mastered without great Courage, and constant Application.

XXXIII.

It is certain, that Honour and Riches, which make so great a Difference between Christians, consider'd simply as Parts of the *same Body Politick*, do no way distinguish them, when consider'd as *Members of the same Church*.

In

In this respect we are all Brethren, and as we have all made the same Vows in Baptism, so we have all contracted the same Essential Obligations : Let therefore Your Quality be never so great, and the Rank You possess in the World never so considerable, Humility, and Meekness, Contempt of the World, and Poverty of Spirit, Mortification, and Self-Denial, are Vertues and Graces which You must necessarily acquire, and which You are engaged to practise by the solemnest of Vows,

XXXIV.

I AM not ignorant, that the greater Part of Persons of Quality are under a Necessity, from the Nature of their Circumstances, to wear

Persons of Quality. 61

wear such Apparel, to use such Furniture, to appear with such Equipages, as are apt to inspire Pride and Vanity: They are oblig'd to keep sumptuous and splendid Tables, to possess great Riches, to keep great Company, to frequent the Pleasures and Diversions of the Age. Our Saviour seems to hint at this their Misfortune: *Behold! they that wear soft Cloathing*, says He, *are in Kings Houses*. But it is even in this that the Difficulty consists, whereof I now treat; for since these humane Obligations do not supersede the Necessity of Discharging Your Christian Duties, You must be humble in Honour, mortify'd in Pleasure, poor in Spirit amidst all Your Treasure; and You must
fit

fit loose to all Things You possess, even while You use them and are bound with them. You must have as great a Horrour of the wicked World, which You are constrained to frequent, as You would of a dead Carcass, to which You were bound by Force. I leave You to judge, whether it is easy to preserve, in the midst of a profligate Crowd, such a Sense of Things, which a Hermit is scarce Master of in a Desert.

XXXV.

AND it is not only difficult for You to practise the most elevated Vertues of the Christian Religion, but it is very hard for You to escape falling into the grossest and most shameful Vices. We
have

Persons of Quality. 63

have all Enemies, both within and without, which continually attack us, and tempt us to sin, and seldom give us any Truce. But to the Poor they are Enemies, either much weakened by Labour and Fatigue, as the Flesh; or partly disarmed of their Power, as the World; or discouraged by the little Profit that redounds from the Victory, as the Devil. But You, on the contrary, have, within Yourself, the Flesh nourished by Idleness and Luxury; an Internal Fire, constantly fed with fresh Fuel, proper to inflame it, and make it more raging. The World, from without, doth not only present Objects to Your View, but offers them to Your Desires, and delivers them into Your Possession, divested

divested of all those Difficulties that discourage others. There are few Men, doubtless, so happy, as to be free from the Motions of some irregular Passions ; either Covetousness, or Revenge, Ambition, or Concupiscence, is apt to solícite us to offend GOD; but before those, that have little Power, and as small Possessions, can find Means to gratify it, the Danger they run, the Trouble they must be at, and even Time itself, opens their Eyes, and calms the Agitation of their Minds. Whereas You, who are Rich and Great, having always Means ready to satisfy Your Desires, You no sooner form a bad Design, but You put it in Execution; all Things so conspire to accomplish it,

Persons of Quality. 65

it, that You have not Time to deliberate, You have not Time to discover any Thing in the Temptation, but what is pleasing and agreeable.

XXXVI.

To this may be added, That the Devil is most industrious in tempting such as abound most with Power and Authority, and whose Fortunes make them most Considerable in the World : Whether it is from the Pride he takes in seeing himself served by the Greatest of Men ; whether it is out of Despite to G O D, that he endeavours to draw those into Rebellion against Him, whom He hath obliged by the greatest Blessings to be Faithful ; whether the Example of the Great,
F being

being very pernicious, he thinks to gain a Multitude of Souls by the Conquest of a Few; or whether, in fine, having need of humane Means to extend his Empire, he applies to the Great, as the Persons the best provided with them; who are able to shake the Constancy of the Good, by their powerful Threatnings, or to corrupt their Integrity by Bribes, or to overcome their Modesty and Chastity by magnificent Presents, and by Promises which give a large Prospect. However it is, the Devil is a Monster that nourishes himself with the most exquisite Morsels, who endeavours to get the Flower of the Flock, and the most precious Fruits of the Earth.

XXXVII.

THIS being the true State of the Case, is it to be wonder'd, that the Wise Man affirms, what Experience taught him, that *Gold hath destroyed Many?* Is it to be wonder'd, that JESUS CHRIST Himself, representing the Difficulty of the Salvation of the Rich, compares it to Things in Nature impossible? Is it to be wonder'd, that the Apostle makes *the Love of Money the Root of all Evil?* And that he assures us, that *they that will be rich, fall into Temptations, into many foolish and hurtful Lusts, &c.*? Not that it will follow from hence, that all those that live in Honour and Plenty, should despair of Salvation; but it implies the great Necessity they

are under, of working it out with great Caution and Application. You must, by fervent and incessant Prayer, endeavour to draw down from above those Succours You stand in need of, to secure You from the Snares that encompass You in this Life. You must, by frequent Communion, fortify Yourself against those Enemies that threaten Your Destruction. You must, by large and generous Charities, cover the Multitude of Your Sins ; and, by shewing Mercy bountifully, render Yourself proper Objects of Infinite Mercy at the Great Day. You must readily condescend to the Lowest Offices, in order to promote the Welfare of Your Neighbour ; You must not suffer the Splendor of any
Thing

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Thing that is Great, to withdraw Your Eyes from looking upon Yourself as sinful Dust and Ashes. You must not think Yourself altogether exempt from Mortification and Self-Denial; for except You take up the Cross, our Saviour declares You cannot be His Disciples.

XXXVIII.

BUT above all, You, who are under the Necessity of Wearing rich Cloaths, of Lodging in splendid Palaces, of being served with Plenty and Delicacy, and of Partaking in the Pleasures of the Children of this World; it becometh You, under such Circumstances, but seldom to exceed the Bounds of pure Necessity; that

F 3

You

You may be able to say, with great Truth, of all the State which surrounds You, of all the Pleasures which wait upon You, that which the incomparable *Esther* said to GOD, concerning her Crown and Royal Robe: *Thou knowest, O LORD, my Necessity; for I labor the Sign of my high Estate, which is upon my Head in the Days wherein I shew myself. C. xiv. 16.* ‘Thou knowest, O LORD, upon what Motive I adorn myself upon those Days I am obliged to make a publick Appearance, or to be presented to the King my Husband. Thou knowest the Aversion I have for all these Marks of Vanity and Pride; and that I wear them as seldom as is possible; and only when my Duty will

Persons of Quality. 71

‘ will not suffer me to be dispensed with. ’ When You make use of them in the same Manner, You will easily prevent the Danger that attends them ; and the Providence of G O D, which hath disposed You into such Circumstances, is then particularly concern’d to secure Your Vertue, by the Influences of His assisting Grace.

XXXIX.

BUT what shall be said to those Persons of Quality, who are so far from keeping themselves within these Bounds, who are so far from being apprehensive of their Danger, and from using such Precautions as I have suggested, that they live in the midst of the Great

F 4 World,

World, and flow in Plenty and Abundance, with as little Care and Solitude about their Souls, as if they were assured of their Salvation: Who, besides the unavoidable Dangers that are inseparable from their Circumstances, continually expose themselves to fresh Occasions of Offending GOD, and take no more Pains to obtain the Kingdom of Heaven, than if they had never heard of that Oracle pronounced by our Saviour: *That it is hard for a Rich Man to enter into the Kingdom of GOD.* Which imports, at least, that except they are extremely watchful, except they make great Efforts, and apply themselves vigorously to avoid Evil, and to do all the Good their Hands find to do,

do, they shall never partake of the Eternal Inheritance. But if, instead of striving to enter in, they entirely neglect themselves; if, instead of being upon their Guard against Temptations, they search out their Enemy, and court the Snares which he lays for them; who can doubt, but that their Salvation is not only difficult, but altogether impossible?

XL.

YET that which is most surprising in all this Matter, is, that however dangerous Your Condition may be, it furnishes You with no Excuse to cover You in the Day of Vengeance; because the Difficulty of Your Circumstances is balanced by very *considerable*
Advan-

Advantages, which if You neglect to improve, will make You the most miserable of Men.

XLI.

It hath been truly observed, that the Evil of Riches doth not so much consist in the Riches themselves, as in the bad Use that is made of them; and that as they are great Impediments to Vertue in the Hands of the Wicked, so they are admirable Instruments of Christian Perfection in the Possession of the Righteous. I shall not insist upon the great Advantages they afford You, of Working out Your Repentance, by shewing Mercy to the Poor; of Covering Your Sins by Charity; of Making an Atonement for them by Alms:

Our

Persons of Quality. 75

Our Saviour is expresse in this Point, *Give Alms of such Things as You have, and behold all Things are clean unto You.* But even after You are in a State of Grace, and are admitted into the Favour of GOD, Your Condition opens to You an admirable Path, which leads to the greatest Heights of the Christian Life.

XLII.

YOUR Condition naturally inspires a Contempt of the World. They, who are only acquainted with the outward Appearance of Things, cannot so well apprehend their Vanity, as You who see the Bottom of them. When a Man possesses but a small Portion of the Good Things of this Life, he easily

easily persuades himself, that he should be very happy, if he could but acquire a larger Share of them ; and it is this Thought, which excites those Desires that torment the Inferiour Part of Mankind. But when a Man is exalted to the Pitch of humane Greatness, and finds his Heart not less empty, nor more satisfy'd ; he is forced to acknowledge, that no Created Thing can make his Happiness ; and then he is naturally disposed to seek for the only Object capable of filling the Desires of his Mind. If *Solomon* is saved, he owes his Salvation to this Reflexion. His Prosperity, when growing, had blinded him ; but according to all Appearance, when he enjoyed whatever his Heart could

could wish, he became sensible of his Folly, and the surfeiting Draught he took of Pleasure, turned into a Disgust, which restored him to himself, and made him speak once more as the Wisest of Men: *Vanity of Vanities*, saith the Preacher, *Vanity of Vanities, all is Vanity.* Thus, great Riches, from their Emptiness when possessed, may excite in us a Desire of seeking after GOD, who is the only true and solid Happiness.

XLIII.

BESIDES, Your Circumstances in this World afford You great Leisure for prosecuting the Business of Religion. It is not to be doubted, but that the great Inequality between the Conditions of Men,
is

is owing to the wise Dispensations of Providence; the different States and Employments, which compose this World, are the Work of His Hands. It is the Infinite Wise GOD, that hath made You Great, and Rich, and Powerful; that hath strewed all Your Paths with Plenty and Abundance; and, at the same Time, hath appointed the Poor and Needy to work Day and Night for Your Service. It is He that hath assigned You that great Number of Officers and Servants, who are continually employed in Your Affairs, who exempt You from the Fatigues of Business, and the Cares of Life. Prosperity, and Adversity, Poverty, and Riches, come of the LORD. But why is it,
do

Persons of Quality. 79

do You think, that GOD hath made this great Difference? Why is it, that He hath been so bountiful towards You? Can You believe, that it was only that You might have more Time to consume in Pleasure and Luxury? Would this, in Your Judgment, be an End worthy the Wisdom of GOD? Could this be the Motive to expose Himself to the Murmurs and Blasphemies of a discontented World? It is apparent, that by this Regulation, GOD intended to have Servants, who should have nothing to do but to think of Him; whose whole Employment should be in His Service, while the Rest of the World were intent upon Serving them. It is certain, He would not have committed so great

great a Trust to Your Management, as the entire Disposal of Your Time, if He had not expected that You should have had a particular Regard to His Honour and Glory, in Your Way and Manner of Spending it.

XLIV.

If any one should object, That it is in vain that You have such great Leisure allotted You for the Exercises of Piety, since Your Soft and Sensual Education deprives You of Strength and Ability to perform them : That Mortification, Self-Denial, and Patience; so necessary in Life, are no ways consistent with that Delicacy with which You are treated, whereby the least Hardship shocks You, or preju-

Persons of Quality. 81

prejudices Your Health, it being a Mark of Quality to be *incommo-
ded with Little Things*: It may fairly be answered, that what You lose by Your *Niceness*, is sufficiently recompensed by that *Cou-
rage and Resolution*, which Your Birth inspires You with; where-
by You become capable of Do-
ing and Suffering every Thing.
Who appear more indefatigable
under the Toils of War, than
Persons of Quality, when they
apply themselves to the Profession
of Arms? And who have car-
ried the Rigours of Mortification
farther, than the Great ones of
both Sexes? Oh! what a noble
Talent is this Courage? How
doth it make You, that are Great,
fittest to attain an eminent Piety?

G

And

And what a Pity is it, that You should consume such an Heroick Disposition so contemptibly, in prosecuting an empty Phantom of Honour, a transient Smoak of Vanity? It is this vigorous Resolution, which inclines me to think, that tho' in truth it is easier to convert a Poor Man, than a Person of Quality, yet that the one and the other being once recovered from an evil State, the Great Man is most likely to arrive at Christian Perfection, and to shine with an eminent Piety. For Perfection is not the Effect of Sloth and Cowardice, but must be attained by Force and Violence. It requires great Resolution to wage War against a wicked World; to engage in a constant Combat with

Persons of Quality. 83

with our own corrupt Nature ; to condemn the vain Discourses and malicious Censures of a prophane Age ; to sanctify all our Interests, and all our Pleasures, which are capable of Opposing the Design we have entertained of Pleasing GOD above all. This is not an Undertaking for a weak and irresolute Mind ; it calls for those great Souls, to whom the greatest Hazards appear little and inconsiderable, to whom even Difficulties are Motives to engage them in the most hazardous Enterprizes.

XLV.

I MAY add to this, That the Great and the Rich are Masters of sure and easy Methods of doing
G 2 GOD

GOD the most important Service, by their Authority, by their Riches, and by their Example. It is true, that it is very much in Your Power to corrupt Mankind, and to contribute towards the Degeneracy of the Age; but it is also in Your Power to make them pious and vertuous. All that an Apostle is able to effect by his Travails, by his Labours, by his Preaching, in Season, and out of Season; that You can accomplish without making any great Effort, without taking any great Pains. It is sufficient to this Purpose, that You openly declare, that You will admit none to Your Service, that You will honour none with Your Favours, but such as openly declare themselves in behalf of Religion

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ligion and Vertue: That You have no Rewards, no Benefactions, no Friendships, but for those, who render themselves worthy of it, by their Piety and Probity: That You assure all the World, that the only certain Way to procure Your Countenance and Encouragement, is to keep a Conscience void of Offence, both towards G O D, and towards Man: That the bold and irreclaimable Sinner, let his Quality be never so great, shall suffer the Penalty of the Laws against Immorality and Prophaneness; and that all those, who labour to put such good Laws in Execution, shall be supported and maintained in their worthy Endeavours, in Despite of such in Power, who make a Mock at Sin. Such

G 3 Measures,

Measures, taken by a Court, and steadily pursued, would quickly produce a Generation of Saints.

XLVI.

THAT Money, which we usually say gets the better of every Thing, may it not, in Your Hands, prove an Instrument of Zeal, whereby the Poor and the Miserable may be drawn to the Service of GOD; whose Souls, tho' redeemed by the Blood of CHRIST, are for the most part so sadly neglected? And tho' at first they are prevailed upon only by Interest, yet afterwards they may be influenced by purer Motives, to Patience and Submission, to attend Publick Prayers and Sacraments, to be reconciled to
their

Persons of Quality. 87

their Neighbours, to suppress Re-
sentments, to mend their common
Faults, such as Swearing, Drink-
ing, and Evil-Speaking ; for good
Advice, accompanied with a Gift,
enters into the very Bottom of the
Soul.

XLVII.

BUT if You were capable of
doing no other Good, than what
You may exercise, without Em-
ploying a Thought, by the Lu-
stre and Odour of a Holy Life ;
Who can put a true Estimate up-
on the Profit and Advantage You
might reap from it ? That which
Persons of an inferiour Rank can
hardly bring others to, by all the
Importunity of Counsel and Per-
suasion, that You may effect with-

out ever speaking a Word to them, by the silent Authority and powerful Allurement of Your Example. Those that are in a private Condition, as a Great * Author expresses it, can only shine to a Few ; but You, that are advanced to a great Height above others, may, like the Heavenly Bodies, dispense a general Light and Influence, and scatter Happiness and Blessings among all that are below You. I will suppose, that the greatest Libertines are not influenced by it ; yet Your good Example will certainly strengthen the Weak, confirm the Irresolute, establish those that are falling, inflame the Luke-warm, make the Fervent

* *Archbishop Tillotson.*

perfe-

Persons of Quality. 89

persevere, comfort the Saints, and
confound the Wicked.

XLVIII.

THESE are those Talents the
Providence of GOD hath com-
mitted to Your Management, and
they are great Advantages to-
wards the Attaining an exalted
Piety. And therefore, it is very
just, that a more exact Account
should be required of You, who
move in so high a Sphere, who sit
in high Places, than those who live
in a more obscure Condition, who
were never instructed with such
Helps and Instruments of Vertue.
*For unto whomsoever much is given,
of him shall much be required; and to
whom Men have committed much, of
him they will ask the more.* The
Great

Great and Powerful Monarch, Solomon, cannot be supposed to have been influenc'd by any Thing, besides the Power of Truth, when he gave a definitive Sentence against himself. *Hear, says he, O ye Kings; Learn, ye that are Judges of the Earth; Give Ear, you that rule the People, and glory in the Multitude of Nations; Mercy will soon pardon the Meanest; but Mighty Men shall be mightily tormented.* If this had been the Dictate of a Poor Philosopher, or the Saying of some disgraced Courtier, we might have thought he endeavoured to comfort himself under his Misfortunes, by exposing that Greatness he had forfeited, and by wreaking his Revenge upon those Mighty Men whom he envied.

But

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But since the Maxim was delivered from the Throne, and pronounced by a Prince, who enjoyed that Power, for which, he tells us, Great Men must so severely answer ; we may safely acquiesce in the Determination. And indeed, Reason justifies the Sentence, and shews us how fit it is, that those Great and Rich Men, who abuse their Talents, should expect a severer Doom than the rest of Mankind.

XLIX.

For their Ingratitude to GOD is of the deepest Dye ; He hath loaded them with Blessings, and made as it were all other Creatures for their Use and Benefit, and hath given them even the Service of their Fellow-

Fellow-Creatures; and yet they have not acknowledged the Source from whence such Favours were derived. And they have not only been wanting in making fit Returns to his distinguishing Mercies, but they have abused them, by making them Instruments of Iniquity; so that what was designed by Infinite Goodness to raise their Thankfulness, being abused, justly increases their Condemnation. And when once such Advantages are perverted, who can tell the Number and Heinousness of the Sins of those Persons who are not accustomed to be contradicted in any Thing? And how easily their corrupt Nature prevails to be gratify'd in whatever it desires? Besides, they shall

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shall not only give an Account of their own Sins, but shall be answerable for those of others ; such, who being under their Care and Government, have been neglected ; such, who by their bad Example have been seduced. And who can tell, how far the Contagion of this extends ? And how powerful it hath been to introduce and authorize Vice and Vanity ? But above all, they deserve the Rigour of Divine Vengeance, for opposing the Designs of G O D's Providence, who particularly determined them to honour Him, and to make His Name honoured by others ; and to that End put into their Power every Thing that this World affords, to advance that Design.

L.

L.

If then the most exquisite and the severest Torments are prepared for such Great and Rich Men, who have made their Greatness and their Riches Instruments of Iniquity; who can express how much the Reward of those, that have improved them to the best Purposes, shall exceed that of ordinary and common Saints? If there are Crowns for an obscure and despised Humility; for the Contempt of the World in a mean Condition; for that Justice, which hath been joined with an Incapacity of doing much Mischief; for that Meekness, which hath been deprived of the surest Means of Resentment; for that Innocence,

Persons of Quality. 95

ence, which hath always been
kept at a Distance from Tempta-
tions: What Thrones, what Tri-
umphs, are there not prepared
for those Heroick Vertues, which
have not only maintained them-
selves, but have increased in the
midst of the most corrupted
Courts; which have flourished in
spite of the Allurements of a de-
generate Age? What Exaltation
shall not that Humility receive,
that hath continually grown under
Honour and Preferment? What
a glorious Kingdom shall not that
Poverty of Spirit be possessed of,
which hath been able to preserve
itself under great Plenty and A-
bundance? What Comfort shall
not be administred to them, who
have been Mourners, when the
Joys

Joys and Delights of the World have been always at their Command ; who have abstained from Pleasures, when all Sorts of Pleasure seemed to court them? What a Blessed Vision shall not the Pure in Heart be eternally entertained with, who have preserved their Chastity inviolable, in the midst of an infectious Air? in a World which lays perpetual Snares to corrupt it, which persecutes and derides it, and which makes their Shame the Matter of their Glory? What durable Riches shall not be conferred upon those, who have dispersed and given to the Poor, who have fed the Hungry, and cloathed the Naked, when it was in their Power to have

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have consumed it in Luxury and Magnificence?

LI.

BLESSED are You Rich, who shall be found without Blemish, who have not gone after Gold. Happy, infinitely happy will You be, beyond Expression, who have always put Your Trust and Confidence in the LORD; whose Hearts have not been corrupted by the Possession of Your great Treasures; whose Minds have not become vain and foolish from Your Birth and Titles; who have led a Vertuous and Pious Life, in the midst of a Wicked and Depraved World; who, having in Your Power an absolute Liberty to do every Thing, have
H always

always kept Yourself within the narrow Bounds of GOD's Laws; and when You might have done what You *would*, did nothing but what You *ought*; who, having it in Your * Power to do Evil, did it not, but, on the contrary, exercised Yourself in good Works, and encouraged others to do the same.

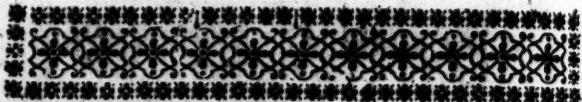
LII.

THE Angels themselves will attend Your Souls at their Departure, and conduct them safely to the Mansions of Bliss; all Paradise will echo forth Your Praises, whose Lives have been a continual Series of Miracles. Since

** Nec nocuisse ulli, & fortunam habuisse necendi*
You

You have so bravely stood the Charge, and overcome the World, You shall be numbred among the Saints in Glory Everlasting. Death shall only make Your Riches durable, and Your Greatness shall accompany You into the other World,, where You shall be as much distinguished among the Blessed above, as You have been among Men here below. In short, You shall be ever with the LORD ; In whose Presence is Fulness of Joy, and at whose Right Hand there are Pleasures for evermore.





A
REPRESENTATION
Of the several
Ways and Methods
OF
DOING GOOD.

In Pursuance of the Design of
the Foregoing *Address to Persons*
of Quality, &c.



IT is possible by the Grace
of GOD, that when some
Persons of Quality shall
have read attentively, and
considered seriously, the
Application that hath been made to
them, in relation to the great Business
of their Salvation, wherein their eter-
nal Happiness lies at Stake; they may
be disposed to secure it, as by other
Me-

Of Doing Good.

101

Methods of PIETY and Devotion; so particularly by a liberal Exercise of CHARITY; since their plentiful Circumstances make it easy for them to relieve and support the Miseries of Mankind, and that to do Good and to communicate are such Sacrifices as GOD is well pleased with. But then, on the other hand, when the good Spirit of GOD hath disposed their Minds to contribute towards the Spiritual and Temporal Wants of the Ignorant and Necessitous, when their Hearts are as ready to supply the Poor, as their Estates are plentiful to furnish Materials for it, they may be at a Loss for fit and proper Objects to exercise their Charity upon; for their Condition of Life sets them at a Distance from the lamentable Complaints which the Inferiour Part of Mankind labour under; and the Way and Manner of Employing their Time, renders them incapable of Performing their Alms-Deeds to the *best Advantage*: Therefore I thought it might be

of great Use to facilitate their doing Good, to collect together all those several **WAYS** and **METHODS** which are now carrying on, to relieve the temporal Necessities of our Neighbour, and to furnish besides the Poor with all those necessary Means of Instruction in *Christian Knowledge*, as might tend to make them bear their hard Circumstances with Patience and Resignation to the Will of **GOD**, as well as to render them meet to be made Partakers of the Inheritance of the Saints in Light.

I HAVE often thought, that if the *Rich* and *Great* Ones of this World were thorowly acquainted with the Wants of Mankind, if their Miseries were familiar to them, it would not be possible for them to pass them by, as altogether unconcerned in them. **GOD** hath placed a compassionate Sense of the Misfortunes of others deeply rooted in our Natures, so that when we once stare them in the Face, they melt us into a Readiness to relieve them. And then

then this happy Disposition to Vertue is strengthened by the Command of GOD, which makes it our *Duty*: And we are farther excited to the Performance of it, by that infinite Reward that attends it; which makes it our *Interest*. But since we cannot expect that Persons of *Quality* should have an actual Knowledge of that great Variety of *Misery*, which afflicts the Lowest Part of the World, it may not be improper to represent a *Scheme* of their several Wants to their Consideration; that whenever they are disposed to do an Act of Charity, they may never want a proper Method to exert it.

We see how ready the Men of this World are to place their Money in all those *Funds*, which promise them Security and Increase; nay, if Profit proves very inviting, they are apt to overlook the *Danger*, being tempted by the Expectation of a very great Improvement of their Principal. And why should not those, who have a Design

H 4

upon

upon Heaven, and carry their Views into Eternity, be as wise for the Good of their Souls? Now the following *Methods of doing Good*, which I shall lay before those whom GOD hath blessed with large and plentiful Fortunes, may properly be looked upon as so many *Spiritual Banks*, where their Money is secured by the Word of infallible Truth, and where the Profit is as durable as their Souls, and as large as their Wishes.

To make this Prospect of the Wants of our Neighbour more distinct, I shall consider them under Two different Views; those that relate to their Souls, and those that relate to their Bodies.



Those

*Those Wants which relate
to the Souls of Men.*

1. **BUILDING** of Churches or
Chappels of Ease in the Large Pa-
rishes of the City of London, or in any o-
ther City or Town, where they are wanted.

SINCE Place is as necessary as Time
for the publick Performance of the Wor-
ship of GOD, where that is wanting,
it must follow, that by degrees Reli-
gion itself will sink and decay. And
therefore the Erecting and Setting apart
Places for the Exercise of the solemn
Acts of Religion, seems countenanced
by the Voice of Nature, as well as by
the Approbation of GOD, from the
Beginning of the World; for in such
Parishes, where the Number of Pari-
shioners exceeds ten times the Capacity
of the Church to receive them, there
are many that totally neglect the pub-
lick Worship of GOD, and are there-
by

by deprived of the Means of Grace, the Feeding of their Minds with necessary Knowledge, the Joining in those united Prayers which are offered up by a Commissioned Officer, and the Communicating in the Holy Sacrament of CHRIST'S Body and Blood. Others whose Minds are more serious, but not grounded in any true Principles, which fix them to the Communion of the Church of England, take up with the next Meeting-House where they can be accommodated with Room, and are unawares betrayed into the Hands of Teachers, who are destitute of that Authority, which the Church of England requires in her Pastors. Now, of what great Consequence is it, to prevent both these dismal Effects? which can never be successfully compassed, till we increase the Number of Churches in great Parishes, and provide for the convenient Attendance of all those upon the publick Worship of GOD, who dwell in such Places. I cannot but think it a

Devilish

Devilish Maxim, which the Enemy of our Salvation hath propagated with great Art and Subtlety, *That we should forsake nothing but the Building of Churches;* for if he can once prevail upon Men to neglect the necessary Provision of Places, where they may meet to pay their publick Acknowledgment to the great Author of our Being; he will quickly make them indifferent, whether they offer him any publick Worship at all; and therefore, I think all good People should avoid the Using of a Proverb, which tends so much to the Prejudice of Religion, and reflects so much Dishonour upon G O D Himself. And therefore I hope, in Despite of this Artifice of the Devil, all Rich and Great Men, who dwell in such large Parishes, will consider what great Profit and Advantage they may bring to the Souls of Men, by being instrumental in getting Churches erected: And this is not so difficult as at first sight it may appear to be; for by Beginning

ginning a Subscription for that Purpose with 50 or 100 l. and by Countenancing it by their Authority, as well as Example, and by Encouraging others to promote the same good Work, it will sensibly increase, and Mens Minds will quickly be affected with the Necessity of it, when they are by this means put upon considering it; and there are Instances to be given of the Truth of this Observation.

And hence it was, that an Act was easily obtained in the Ninth Year of Her late Majesty, for granting several Duties upon Coals, for Building Fifty new Churches in and about the Cities of *London* and *Westminster*, and Suburbs thereof: As also another Act, the Year following, for Enlarging the Time given to the Commissioners appointed by the Queen, pursuant to the afore said Act; and also for giving them farther Powers for better Effecting the same. How this was brought about, even at a Time, when the Nation was involved

In a most expensive War, and with what a surprizing Facility it was carried through the Parliament; as it doth well indeed deserve to be remembred to the Honour of the principal Managers and Movers in it, so it doth also give a comfortable Prospect, that some succeeding Parliament, in Emulation of That, may be as ready and willing to settle a certain and fixed Maintenance upon the Rectors of those new Churches, when finished, as that was to find a Provision for Building them.

AND it is to be wished, that the *Publick* would concern themselves in a Matter of such great Consequence, not only in and about this great City, as they now have begun to do, but in the other Parts of the Kingdom, in any other City or Town where these are wanted; and especially, where Buildings increase, they would hereafter oblige the Ground-Landlords, when they build such a Number of Houses, to erect a Church, which might contain the new

Inha-

Inhabitants: And that where Parishes in the Country are very large, and some Parts of them lying at a great Distance from the other, there Chapels of Ease should be erected in like manner for the remote Inhabitants, according to the best and easiest Methods of Compassing it.

Now, for what hath been set on foot lately of this Nature by the publick Pity, let G.O.D be praised. But the Work is not done, which is begun. And it may still be very much in the Power of Persons of Quality and of Estate, if religiously disposed, to promote and further the Building of these new Churches, for the better Instruction of all Persons inhabiting in the several Parishes wherein the same are to be built, in the true Christian Religion, as professed in the Church of England, by their full and hearty Concurrence in all proper Measures for Answering the pious Endeavours of the Legislature in this Affair, by removing
any

any Obstacles or Difficulties which are cast in the Way; or by giving the Sites, or selling them at an easy Purchase. All that, which is thus laid out, or expended, is put into the Bank of the Sanctuary; where it is secured to them, even beyond a Possibility of losing it.

But whereas the Churches also of many Parishes throughout this Kingdom, as also *Ireland*, are at this Time in a very poor, and ruinous Condition, and in some Places, many Inhabitants are oblig'd to go several Miles to enjoy the Benefit of the publick Worship; it were to be wished that a Provision could be found, both for increasing the Number of them, where wanted, and of repairing and making new the Old. And that, for this End, my Lords the Bishops would make an exact Survey, and give in thereupon a List to the Great Council of the Nation, of what Churches, or Chappels are wanted, or what are proper to be rebuilt or repaired within

within their several Dioceses respectively.

BUT till this Christian Spirit farther diffuses itself into the Legislative Power, it is plain, that a Man of Quality hath sufficient Means ready at hand to accomplish it; and it will be very proper for him to choose such *Great Towns* for the Erecting of consecrated Places, as are in the Neighbourhood of his large Dominions; so that the bountiful Donor of what he enjoys, may be constantly adored there, from whence his Supplies proceed: And this is the first Method which I shall offer of Doing Good to the Souls of Men.

2. Dispersing of Bibles, Common-Prayer Books, and other plain Practicall Treatises.

THE Benefit of this Charity to the Souls of Men, appears at first Sight, because it tends to furnish their Minds with all necessary Knowledge, which must be laid as a Foundation for their Practice: By this means they are instructed

instructed in the great Points of Christian Belief, and acquainted with the several Branches of their Duty, which relate to GOD, their Neighbour, and Themselves. It is not enough that Men are made Christians by Baptism; they must understand the Nature of the solemn Vow they then made; and as they hope for the Blessed Fruits and Effects of CHRIST'S Death, so they must perform those *Conditions* upon which they are promised; For He is the Author of Salvation to none but those that obey Him.

It is true, that it is a peculiar Advantage of the Members of the Church of *England*, that if they frequent the publick Prayers, they constantly hear a considerable Portion of the Holy Scriptures read to them: For the Psalms of *David* are read thro' once every Month; the Old Testament for the most part once every Year; and the New Testament every Year thrice; whereby the Minds of Men may be

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stored with the whole Scheme of the Christian Religion, that relates to *Faith* and *Practice*. But alas! the Poor have not these Opportunities every Day, but in great Cities and Towns; and if they had, the constant Labour they employ for their Subsistence will prevent their Attendance at such Times. So that besides the Instructions they may receive from frequenting the publick Worship on the LORD'S-Day, it will be very necessary, in order to instruct them in all the Particulars of their Duty, to lodge good Books in their Families; of which the *Bible* ought to have the Preference, because it is the written Word of GOD, and contains the Terms and Conditions of their Eternal Happiness; the *Common-Prayer* or Liturgy of the Church of *England* ought to accompany it, because it is the publick Service of the Church, wherein they are obliged frequently to join, and therefore cannot be too well acquainted with it. After this the

Whole

Whole Duty of Man is very properly introduced, which explains the several Heads of their Duty: And if any be desirous of Variety, and are willing to choose Tracts upon particular Subjects, which cost but little, that greater Numbers may be distributed, they may consult a *Catalogue of Books and small Tracts against Vice and Immorality, and for promoting the Knowledge and Practice of the Christian Religion, collected under particular Heads, with the Prices of each of them single, and by the Hundred, and Printed by Joseph Downing in Bartholomew-Close, near Smithfield, 1707.*

THEY that are poor may plead, that they are not able to supply themselves with Books, because of their great Poverty; and I do not know, but that a good Book may be a very seasonable Charity to Rich Farmers and several Tradesmen, who are so intent upon the World, and so busie to heap up Riches, that, not being very serious,

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they look upon a Shilling lost, that must go to purchase any Pious Book: Whereas, if it comes as a Gift from their Superiors, they are first pleased with it as a Mark of their Favour, which engages them to read; and then, by the Grace of G O D, the Seriousness of the Matter, and the Importance of the Subject, may seize upon their Minds, and make them Pious and Devout Christians.

G R E A T Men ought to take care that all their Servants be supplied with such good Books, that they may employ their leisure Hours; that their Tenants be sufficiently provided, and the Poor, particularly in those Parts where their Estates lie. This Method will make them Preachers of Righteousness, and give them a Share with the Authors of such good Books in the Reward of such Performances. A Parcel of Books well chosen, sent down to the Minister of the Parish, who is sensible of the Advantage of such a
Distri-

Distribution, will put a new Life into the Practice of Religion. But if a Person of Quality will lodge a Sum with the *Society for propagating Christian Knowledge*, who make it one Branch of their Province to disperse good Books all over the Kingdom, in the Army and in the Fleet; it will be distributed faithfully to great Advantage, by reason of the Correspondence they maintain all over the Nation: Their Treasurer is the Reverend Mr. *Shute*, at *London-House* in *Aldersgate-Street*.

3. *The Society for the Propagation of the Gospel in Foreign Parts.*

How necessary the Erecting of such a Corporation was, will appear from the mean Provision that is made for Ministers, in many of our Plantations and Colonies, and that some of them were wholly destitute, and unprovided of a Maintenance for Ministers and the publick Worship of GOD; and that for want of such Support and Maintenance,

many were deprived of the Administration of GOD's Word and Sacraments, and seemed to be abandoned to Atheism and Infidelity ; and for want of the Means of Instruction, many were perverted by the Priests of the Church of *Rome*. Now, how can the Glory of GOD, and the Good of Souls be better promoted, than by making Provision to instruct People in the Principles of the Christian Religion ? And what better Provision, than a Pious and Orthodox Clergy ? And what better Method to procure such a Clergy, than by providing a sufficient Maintenance for their Subsistence ? In order to carry on this good Design, several Missionaries have been sent with convenient Salaries, and with a moderate Provision of Books for themselves, and a Parcel of small Tracts upon Practical Subjects to be distributed in those Places where they are sent ; and the Society hath not only provided for their Subsistence, but for their pious and sober

ber Department in their respective Stations, by requiring strict Testimonials of the necessary Qualifications for their Function before they choose, and by giving them a Paper of necessary Instructions for their Behaviour when they are chose, with a Scheme and Method of Keeping a *Notitia Parochialis*. Neither hath the Society been unmindful of Using their Endeavours for propagating the Gospel among the *Heathen Indians* and *Slaves*, in and near our several Plantations. The Reverend Mr. *Thoroughgood Moor*, a Clergyman of good Learning, Zeal, and Prudence, offered himself for the difficult Mission among the *Indians* of the five Nations, and accepted of an 100 *l. per annum* for his Support in that Service: Who died some Years since, and is succeeded in that great and charitable Work, by the Reverend Mr. *William Andrews*, a grave and exemplary Divine, and one well qualify'd for that important Ministry; and is allowed by the Society

150 *l. per annum.* And they have employed Mr. *Elias Neau*, a zealous Layman of *New-York*, as a Catechist to instruct the few *Indians*, that were dispersed among the *English* and the *Negro* Slaves, in the Principles of Christianity, with a Salary of 50 *l. per annum.* They have distributed great Quantities of Bibles, and Common-Prayer Books, and other plain and practical Treatises; and they have taken care to propagate the Christian Religion, according to the Purity of Faith and Worship professed in the Church of *England.* In prosecuting and supporting their Designs, the Society hath been at great Expences, which are raised, partly by the Subscription of their own Members, and partly by the Benefactions of well-disposed Christians, who have been acquainted with the Design; which, by the Encouragement given from the Crown, hath been very much promoted, as more particularly by the Queen's Letter for Making a Collection in several

ral Parishes, in and about *London*, and several other Cities. If their Abilities were enlarged, equal to the Wants and repeated Desires of the People, they would continually send over more Missionaries, contribute to the Erecting and Endowing more Churches, and Chappels, Schools, and Libraries: So that every one may perceive, how a Charity in this Kind promotes GOD's Glory, and the Salvation of Souls. And if GOD shall touch any Person of Quality with a Desire of Doing Good this Way, they may send in their Benefactions to the Treasurer of the Society, *Rowland Tryon Esq;* at his House in *Limestreet*; and if they desire farther Particulars of the Nature and Transactions of the Society, they may read a Book called, *An Account of the Society for propagating the Gospel in Foreign Parts*: Printed by Joseph Downing in Bartholomew-Close near *West-Smithfield*.

4. *Setting up Colleges, or Seminaries for the Candidates of Holy Orders; and particularly for the Mission into America, and other Remote Parts.*

As nothing can have a greater or more visible Tendency, either to the Promotion of Christian Knowledge and Practice at Home, or to the Propagation of the Gospel in our Plantations abroad, than such an Establishment as this; it tending so immediately to the Advancement of the Kingdom of our LORD, and to the Instruction of His Ministers and Officers in all the several Branches of their Duty, so much needed: So it is to be hoped, that none who have these excellent Views at Heart, will have the least Difficulty to further and promote a Design which hath so much to recommend it, and which may be so highly rewarded. It might not be very difficult to set this on foot in some of the Colleges in our Universities, if any Persons of Quality and

and Interest there, to whom this may come, would but heartily espouse an Affair of this Consequence, and contribute towards it, according as GOD hath blessed them.

AND if the Palaces of Bishops might become again, as heretofore, the Schools of Candidates for the Holy Ministry, how then would Religion in general, and our Church in particular, flourish? Some Attempts of this Nature have been made of late Years; but for want of sufficient Encouragement, as well as of due Regulations, for carrying it on, this necessary Undertaking hath not hitherto met with all that Success which could be wished for. However a small Seminary of this Kind hath within these few Years been set up in the Isle of *Man*, under the Direction of the good Bishop thereof; who made also a Proposal, some time since, to the *Society for propagating the Gospel in Foreign Parts*, to educate or prepare *four Missionaries* in his Seminary at a very low Rate, to be at the

the Command and Direction of the said Society. And as those should have been educated under the Eye of the Bishop, who must thence be acquainted with their true Character; probably such only would be presented to that most important Service, whose Qualifications were before sufficiently tried and approved; and such as might be an Honour to their Holy Profession, and the Mission they are designed for, as Faithful and True Labourers in that Vineyard, which falleth to their Lot.

THERE are some Wise and Good Men of Opinion, that they, who are sent out to such a Mission in our Plantations abroad, should be obliged to study and practise Physick and Chirurgery; that they may have the better Opportunity of Doing Good to Mens Souls, whilst they are taking Care of their Bodies. The Bishop's Proposal did not extend so far; But this hath been taken up by Others, and much recommended for its apparent Usefulness.

ests to all Mankind. And this evidently was the Design of that most generous Benefactor to this Society, Mr. CHRISTOPHER CODRINGTON, by his Bequeathing above 2000 l. *per annum* to them, clear of all Charges, for the Setting up a Seminary of this Kind, (the Constitution whereof he nevertheless leaveth to them) as well as for other Uses and Purposes tending to the same noble End. What Progress hath been already made in Executing his Will, and Improving his Bequest to the Society; particularly in Building a College in *Barbadoes*, for the Ends by him proposed, may be seen at large in several Accounts publish'd *by Order*; and a Plan projected for the said College by that worthy Gentleman Colonel *Lilly*, is inserted in an Abstract of the most material Proceedings and Occurrences relating to this Body, for the Year MDCCXIII. which is publish'd with an excellent Sermon of the Reverend Dean of *Canterbury* Dr. *Stanhope*, preached

ed at their last Anniversary Meeting before the Incorporated Society for the Propagation of the Gospel in Foreign Parts.

BUT not only for the Missionaries who are called to propagate the Gospel among Infidels abroad, but for all other Candidates of Divinity, it has been much wished by many, as before was hinted, that there were some proper Seminaries, where, after an Academical Education first laid in one or other of our Universities, they might not only be fully instructed in the Art of Preaching, but in all other Parts of their Duty; and more especially, how to perform all the publick Offices with a becoming Gravity and Devotion. We have indeed very noble Foundations for the Encouragement of Theological Studies: But there seems to be somewhat further yet required, beyond the common Method which is taken in the Colleges, of which Dr. *Busby*, the late Master of *Westminster* School, and Mr

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Waple, late Vicar of *S. Sepulchres*, being made truly sensible, did endeavour, by their prudent Benefaction to two Colleges in *Oxford*, to find some Remedy.

THE Rules laid down by the Former, for the Foundation of a Catechetical and Preaching Lecture, and followed by the Latter, have clearly no other Aim, than to supply a Defect which had been much and long complained of; and to furnish out able Ministers of the Word and Sacraments, by a particular Application and Study of the Candidates to that Purpose, for the Discharge of that great Trust which is reposed in them. And if what hath been attempted in two or three of these Learned Seminaries, was but well executed, and improved, what an Honour would it be to those Societies, and what a Strength to the Church of *England*? And what nobler Return can be made by a Man of Quality, or by any one of Ability, who hath been

been educated in any of these, to contribute his Utmost to make them shine with true Apostolical Missionaries, and with the most accomplished Persons of their *Order*, by such prudent outward Provisions and Encouragements, as might be given? This is a Fund which may produce a very considerable Increase, being well managed.

BUT nothing would be likely to give a greater Increase, in the Opinion of the best and ablest Friends to our Holy Religion, than the Foundation of such Apostolical Seminaries in every Diocese, under the immediate Direction of the Bishop thereof. However, till it shall please GOD to inspire some in Power with a noble Resolution for Advancing His Glory by this Way, there will not be wanting Opportunity to the Rich in this World to lay up for themselves a permanent Treasure, by disposing of some Part of what they possess to the Carrying on of so useful a Design; where, and as it can most conveniently

niently be done. And therefore the Corporation for propagating the Gospel in Foreign Parts have wisely given Instructions for the Clergy employ'd by them, to be observed both upon their Admission by the Society, and upon their Going on board the Ship designed for their Passage, as also upon their Arrival in the Country whither they are sent; and that with respect to themselves, to their Parochial Cure, and to the Society from whom they are sent. These Instructions are wisely drawn up: But there is something still apparently wanting, which, by the Improvement of a generous Benefactor's Charity, we may hope to see supplied; when by settling such a Seminary in our Plantations, there may be nursed up, and sent forth, as the Dean of Canterbury saith, *Numbers of Able and Faithful Ministers to assist in this Blessed Work.* But till we may be able to establish a Seminary to propagate Missionaries, by proper Studies, and a True Christian Conduct,

duct, to receive Ordination with the View of *Propagating Christian Religion abroad*; I think it may be worth our serious Consideration, how to manage the Missionaries from the Time of their Election to their Embarkation: So that they may be the better qualify'd for the most noble and worthy Employment they engage in. And in order to this Purpose, if a Director was appointed for the Management of the said Missionaries under certain Rules and Orders, during that Interval, it might certainly very much serve the great Design of sending them, and be a good Preparation to what is farther here Proposed and Aimed at.

5. *Promoting the Propagation of the Christian Faith in those Parts, which are not comprehended within the Charter of the Society for Propagating the Gospel in Foreign Parts.*

THIS Society being limited by this Charter to the *British Plantations*

and Dominions in the *West-Indies*, cannot, as a *Society*, engage itself in propagating the Christian Faith and Manners in *Asia* and *Africa*, or in some Parts of *Europe*, which lie to this day in Heathenish Darknefs; notwithstanding that there is at the same Time a settled Correspondence and Commerce with them, as to the Things of the Earth. Whereupon the Society for the Promotion of Christian Knowledge, as being under no such Limitation, did, upon their being applied to by their corresponding Members abroad, in behalf of some late Missionaries sent from *Denmark* to the *East-Indies*, most chearfully offer their Assistance: And having taken upon them the Management of such Charities as were put into their Hands, both for the Support and Enlargement of this Mission, a Committee of their Members, to consult about the most proper Method for Carrying on this Work, hath been appointed to meet once a Week; by which Means a

Correspondence is maintained with those Missionaries, for Encouraging and Supporting them in their Labours, by all such proper Helps as they stand in need of.

BUT it is much to be wished, that some Missionaries also of our Own should be provided to go among the Infidels, where we have any Settlement among them : And that what these in a very few Years have been enabled to do under the greatest Difficulties, as may be seen * in that Account which they have given the Publick, would excite a Spirit of Zeal and Emulation in our Universities, and especially in the younger Students of Divinity, to offer themselves to be sent forth on this glorious Expedition. And if, as there are Travelling Fellowships in some of the Colleges, those, or other Fellowships might be assigned for the Encouragement of such, as should present themselves to be employed in an Apostolical Mission to any Part of the World, more particularly to the

* *Propagation of the Gospel in the East, &c. In two Parts. East.*

East-Indies : It is to be hoped, that so Holy and Excellent a Work would not want those amongst us to engage in it with the same Readiness these have done. And if some Ecclesiastical Benefices or Dignities were to be disposed of in this Manner, or appointed for a Reward for such Missionaries of the Gospel, or Chaplains to our Factories among Infidels, as shall be found at their Return to have laboured faithfully for such a certain Term of Years in the Conversion of Unbelievers to the Truth, and to have fully discharged the high Trust committed to them by GOD; it would certainly be very greatly to the Honour of all those, who may be instrumental in Conferring or Procuring the same with this View. And since the Glory of GOD, and the Interest and Enlargement of His Kingdom, is herein so evidently concerned, would my Lords the Bishops, in their great Wisdom and Piety, but heartily espouse this Affair, so far as it

is in their Power ; much, very much, might thence be expected. And if moreover the several Trading Companies and Factories, whose Concerns lie in the remote Parts of the Earth, and all whose Fortunes are owing to any Commerce with those ignorant and blinded Nations, whether in the East, West, or North, could be persuaded that they owe unto GOD a certain Proportion of their Possessions ; as for Instance, a tenth Part at least ; by the honest Payment of which they would certainly secure and multiply the Principal : And could both they and as many of the Nobility or Gentry, who either traffick with them, or purchase from them what they bring thence, be convinced that they are under a particular Obligation to communicate to those of their *Spiritual Things*, by whose *Carnal Things* they are either enriched, benefited, or delighted ; very great Things might be effected by the Divine Blessing upon their sincere Endeavours.

6. Promoting the Life and Spirit of Christianity at Home.

THERE is no Proverb which is generally worse applied, or which hath done more Mischief, than this, that *Charity begins at Home*. And yet in this Respect it is most true, that our Charity abroad will avail but little, without *Charity at Home*, and the free Exercise thereof within our Neighbourhood, after the best Manner. And for certain, there can be no better Manner of Exercising it, than by Promoting all the Ways that can be, the solid Happiness and Honour of our Neighbour; as by Laying a good Foundation of true Christianity in the Minds of all those we converse with, or have any Influence upon; and shewing them the Practice of true Devotion and Worship, in relation to the *End* of Religion, as well as to the *Means*, which are various. Now Persons of Quality are undoubtedly capable of doing abundance of

Good, if they have but Hearts and Dispositions for it: And may preach more effectually to a great many, than others, whose proper Office it is so to do; and who therefore are not so much minded. And whatever some do now think, certainly it may not be beneath the Dignity of Princes, yea even of the Greatest of them, to be *Preachers of Righteousness*.

How much it is in the Power of the Great Ones, if they please, to promote the Real and Practical Knowledge of true Religion, to revive and strengthen the good Discipline and Order of the Church, to add Life and Spirit to many excellent Designs, and to carry on and promote, thro' these Kingdoms of *Great Britain and Ireland*, the Work of Reformation, much beyond any Thing yet effected, may not be unworthy their most serious Consideration. For if a few Persons, on no Account considerable, and whose Names are hardly known, being of the Church of

of *England*, by their frequently meeting together to pray, sing Psalms, and read the Holy Scriptures, and to edify one another by their Religious Conferences, have, thro' their united Endeavours, and the Grace of GOD, been enabled to do so much as they have done; and to propagate and form themselves into such Societies, as those that are particularly called the *Religious Societies* have been able to do: If they have been so Instrumental in promoting the daily Service among Churches, with the regular Administration of the Holy Sacrament of the Body and Blood of CHRIST every LORD's Day, and in some Churches also every Holy-Day in the Year; as well as other excellent Designs conformable to the Practice of the Primitive Days, and to the Establish'd Constitution of this best reformed Church: And if they, but in their private Capacity, have been so serviceable to the Interest of Religion, and to the Honour of the Church, where-

whereof they are Members; and have contributed more than a little, while under the Direction of their spiritual Superiors, to revive the, true Spirit of Christianity by their Charities and Devotions: How much more easy would it be for Persons of Quality and Character, if they were heartily disposed to unite in this End, to do abundantly more for Reviving the Piety and Charity of the Primitive Times? They might more easily break the Designs of the Atheists, Deists, and Scepticks, against our common Faith; might more powerfully stop the Torrent of Profaneness and Immorality, which will be always attempting to throw down our Banks; might more effectually encourage the Reception of that Discipline, which is so much wanted and *wished for* in this Church; and might more abundantly contribute to all that is for advancing the Kingdom and Dominion of GOD in Souls, and a stricter Conformity to the Rules and Orders which were

were delivered by the Apostles to the Churches.

SOME of the Methods which have been taken for this End, have been the Setting up several Societies and Funds for the more frequent and devout Attendance on the Divine Service; for the religious Observation of Fasts and Festivals by Authority appointed; for the more exact Conformity to the Rules of the Catholick Church, and of the Church of *England* in particular; for suppressing Vice and Immorality; for promoting true Knowledge and Piety, and for proselyting to the establish'd Doctrine and Constitution such as have strayed and gone astray from it, for want of due Information and Instruction. The Good, which hath indeed been done, both by the Religious Societies, and by those set up for the Reformation of Manners according to Law, in *Britain* and *Ireland*, as also by other Societies amongst us; is too considerable, not to excite the pious Emulation of those,

those, who may be in a Condition to prosecute the same Designs with greater Advantages. It is well known, that several useful Books have been lately translated into the old *British* Language, and for the Benefit of such as do not understand *English*, are dispersed in *Wales*. The like is done in *Ireland*, in the Language of the old Natives. Six Thousand Common-Prayer Books have been printed in *English* and *Irish*; and as many Catechisms, and Expositions upon it in both Languages. And in *Scotland*, many Thousands of Common-Prayer Books have been distributed from the charitable Collections made amongst us, upon the Encouragement given, that our Liturgy was there kindly received, and devoutly used in many Congregations. And for the Bringing over the Natives of *Ireland*, who are Papists, to the establish'd Religion and Manners of the *English*, there have been, and are several Attempts made; of which you may see a *short History*,
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written by the Reverend Mr. Richardson, Rector of *Belturbet* in *Ireland*, with his *Proposal* for their Conversion, and the *Reasons* upon which it is grounded. Since which there hath been a new *Proposal*, made by another Gentleman; the Method of which hath been approved by many of the Clergy and Laity in both Nations; but which requires a considerable Sum yearly to set it on Foot and maintain it: So that without the Encouragement of the Legislature, which were to be wished for, there can be but small Hopes for its Success; which is therefore humbly submitted to the Consideration of those Persons, who may have Ability to promote the same, if, upon Examination, it shall be found more expedient and practicable, than any other yet attempted.

BUT besides these Methods which have been already hinted at, there still remains another Method for Promoting the

the real and practical Knowledge of true Religion in these Lands, and thereby Advancing the Life and Spirit of Christianity amongst us: Which is a better Provision for great Numbers of the Clergy, whose Business this chiefly is, by an Augmentation of the poorer Livings. Which is now carrying on by the great Encouragement given it from Above, and the Bounty of a Pious Queen; by whom an Example is set for Persons of Quality to copy after.

7. *The Governours of the Bounty of Queen ANNE, for the Augmentation of the Maintenance of the Poor Clergy.*

THE Occasion of Erecting this Corporation was to render the Bounty of the [said] Queen towards the poor Clergy more effectual; for Her Majesty, being sensible of the very miserable Condition of a very great Number of the Clergy of this Kingdom, by reason of the mean and insufficient Provision for their Maintenance in several Places, which

which tends very much to the Ruin of the Church, was pleased to discharge the Arrears of Tenth, due on small Livings, not exceeding 30 *l. per annum*, and was pleased farther to send a Message to the House of Commons, signifying, That her Majesty, having taken into her serious Consideration, the mean and insufficient Maintenance belonging to the poor Clergy in divers Parts of the Kingdom; to give them some Ease, had been pleased to remit the Arrears of the Tenth; and that for the Augmentation of their Maintenance, she would make a Grant of her whole Revenue, arising out of the First-Fruits and Tenth: Whereupon an Act was passed in the Second Year of her Reign, entituled, *An Act for making more effectual her Majesty's gracious Intentions, for the Augmentation of the Maintenance of the poor Clergy, by Enabling her Majesty to grant in Perpetuity, the Revenues of the First-Fruits and Tenth; and also for Enabling any other Person*

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to make Grants to the same Purpose. Pursuant to this Act, her Majesty did, in the Third Year of her Reign, issue out her Letters-Patents, constituting a Corporation by the Name of *The Governours of the Bounty of Queen ANNE, for the Augmentation of the Maintenance of the poor Clergy*: And by the same Name they and their Successors to have perpetual Succession, and a common Seal for the Business of the Corporation; and by the same Name they and their Successors are capable in Law to purchase and receive for the Purposes in the Charter, any Estate real or personal; and farther, by the same Name they and their Successors shall and may sue and be sued in Courts of Record, or any other Place.

AND for the Ends and Purposes in the said Letters-Patents expressed; and pursuant to the said Act of Parliament, granted to the said Governours and their Successors, all the Revenues of the First Fruits and yearly perpetual
Tenths

Tenths of all Dignities, Offices, Benefices, and Promotions Spiritual whatsoever, and all Arrears thereof, to be applied and disposed of by the Governors of the Augmentation of the Maintenance of such Parsons, Vicars, &c. officiating in any Church or Chappel, within the Kingdom of England, Dominion of Wales, and Town of Berwick upon Tyne, where the Liturgy and Rites of the Church of England, as by Law established, are used; under such Rules as shall be established pursuant to the Charter.

THIS Corporation is now made a Fund for Increasing the Maintenance of the poor Clergy, which is of very great Importance towards the Promoting Religion in the Nation; for as long as the Provision for the Clergy is mean and inconsiderable, it is not likely that Parents will dedicate their Children of the best Parts to the Service of the Altar; nor is it reasonable they should bestow expensive Education upon their

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Children, to place them in a Station that will hardly afford them Subsistence: Neither can it be expected, that small Livings can be otherwise supplied, than by Men of low Parts, of mean Education, and of very indifferent Characters as to their Moral Accomplishments. This makes Pluralities necessary, and reduces the Clergy to such Contempt, that their Labours have no Influence upon the Minds of Men, except it be those very few, that are able to distinguish their Characters from their Circumstances. Ignorance also follows unavoidably from such incompetent Provision; for they have neither Time to study, nor Money to buy Books. So that they, who are instrumental in increasing their Revenues, evidently contribute to the Good of Souls, by providing Persons capable to instruct them in the necessary Points of Faith and Practice.

Now, a Person of Quality, by throwing his Money into this Fund, makes

makes the Doing of this Charity easy to himself; and is at the same Time secured, it will be managed to the best Advantage, because entrusted to Persons of great Eminency for their great Worth, and high Station in the World. It is to be wished indeed, that we might enjoy those quiet Times, when our Governours, instead of racking their Heads in the Pursuit of their several Schemes of Government, might have their Minds wholly engaged to propose such Means, as might make the Church of GOD shine with the greatest Lustre; among which it is evident, that a Tax, to purchase the Tythes from the Impropriators, and to restore them to the Church, would be of the greatest Consequence. This seems to have been a National Sin, and by this Means there may be made a National Restitution; so that the whole Burden may not lie upon such as are ignorantly involved in this Calamity, by having received their Estates thus purchased.

by their Ancestors, and for which they have paid an Equivalent. Great would be the Advantage of such a Purchase to the Nation, because it would ease us of that Load of Sacrilege, which hath hitherto been our Punishment, as well as our Sin; and it would be a Fund for the Increase as well as the Maintenance of the Parochial Clergy, which is absolutely necessary to supply the Wants of the People, who extremely suffer, where Parishes contain so great a Number of Souls, that ten times the Number they have, is but sufficient to take that due Care of them, that is required. This would prevent the Progress of Popery and Schism. And the Body of the Nation have no Reason to object against it; for as the Generality will be better provided for in the great Concerns of their Souls, so they will thereby open a larger Prospect for the Provision of the younger Sons of the Gentry, who would come in for a Share in the Advantages of it. So that
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by purchasing the Tythes, Gentlemen provide for their Families, as well as for the Welfare of the Church. Many other happy Regulations might be made upon such a blessed Conjunction, as would very much tend to the Glory of GOD, and the Good of Souls. But till the Providence of GOD hath made us fit to receive so great a Blessing, I hope the Great Ones of this World will think their large Superfluities well placed in this Bank, which hath such happy Consequences in this World, and will be attended with so great a Reward in the next. And as many as are desirous of Doing Good this Way, may send in their Benefactions to the Treasurer of this Society, *Edward Barker of Mortlake Esq;* at his Chambers in *Fig-tree Court* in the *Inner-Temple*.

8. The Society for the Reformation of Manners, by whose Endeavours the

Laws are put in Execution against Vice and Immorality.

THE Making of the best Laws is but of small Importance, if there is no Care taken to put them in Execution; They shew indeed the Wisdom of those who have contrived and enacted them; but they will leave us where they found us, except the Magistrates put on Vigour and Resolution to make them effectual to those Purposes, for which they were designed.

THE Putting these Laws in Execution, apparently tends to the Honour of GOD, and the Good of Mankind, and is the best Method to prevent those Judgments, which will otherwise infallibly overtake a sinful and wicked Nation; for Societies of Men only subsisting in this World, they will be punished or rewarded with *Temporal* Judgments or Blessings, according as they promote or discourage the Punishment of Vice, and the Encouragement of Virtue,

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TH E Success of this Work greatly tends to prevent the Increase of the Poor, which is a great Burden to the Nation, and much lamented, and yet chiefly occasioned by Luxury and Debauchery, whereby not only particular Persons, but whole Families are continually ruined and brought to Poverty.

It tends to make other Charities more useful and effectual; since it is for want of Reformation, that almost all other Charities have not been rightly managed, nor kept up to their right Use and Institution.

By the Blessing of GOD upon the Endeavours of this Society, many Thousands of lewd and disorderly Persons have been brought to Legal Punishment; whereof many Hundreds have been convicted in the Courts of King's-Bench and Sessions, for keeping infamous Houses, and have been punished according to Law; and many others have left their Houses, and absconded, upon their being indicted, to

avoid the Punishment of the Law; by which Means, several Parts of the Town, which have been notorious for such infamous Houses, and for Harboursing such wicked Persons, have been very much cleared of them; and a far greater Number of these lewd and scandalous Persons might be brought to condign Punishment, or deterred from their most wicked Practices, if there was more Money contributed to defray the Charge of Prosecuting them, which is frequently very considerable.

THE Charge of Prosecuting these lewd and disorderly Persons is very much enhanced, because oftentimes the Constables, and other Officers, are maliciously and falsely prosecuted by vexatious Suits, and otherwise very much abused by the said Persons, for no other Reason than their Endeavouring to detect and suppress their Disorders, in Discharge of their Oaths and Duty.

It is to be presumed, by the many Instances that can be given, that a great Number of married Men have been prevented from committing Lewdness with common Whores, and thereby have been kept from making themselves miserable, and from entailing it upon their Families. And that a Multitude of Young Men, Apprentices, and others, by being taken up with such lewd Women, have been hindered from following such sinful Courses, which, as it is too apparent, oftentimes influence them to defraud their Masters, &c. and bring upon themselves both Destruction to themselves both in Soul and Body, to the great Grief of their Parents and Friends. Many Offenders, by being thus legally prosecuted, have been brought to a Sense of their Sin and Folly, and have been reclaimed; so that by the Blessing of GOD upon these Endeavours, great Good hath been done, not only to the Removing of publick Scandal and ill Example, (in which this Work hath had so very great

great Success) but as we have great Reason to hope, in Rescuing Souls from everlasting Destruction.

THIS Undertaking, which was begun by a very few Persons, hath mightily spread itself, not only in *England* but in other Kingdoms and Countries from whence many comfortable Accounts have been received, of the great Good that hath been done: And though Wickedness, it must be allowed, doth still abound, yet it must be owned that it is restrained from appearing so barefaced and openly, as formerly it did: And when Wickedness is generally discountenanced, punished, and obliged to hide itself in Corners; we have great Reason to hope, that GOD may avert those heavy Judgments that threaten us.

IF this Work hath had such great Success, notwithstanding the many and great Difficulties it hath met with, what may we not expect, if the Assistance

thereto

thereto should be enlarged proportionably to its Occasion ?

It is to be noted, that giving Money towards this Good Work, is one of the greatest Charities; since Few will engage in it, or contribute towards it, tho' in most other Charities vicious Persons will consent, and will be very liberal: So that this, of all other good Works now on foot, lies under the greatest Difficulties to be carried on and supported, tho' this is so absolutely necessary to our Safety.

No-w, considering how few, even of good Men and Women, have Courage sufficient to appear as Witnesses for GOD, and oppose the Kingdom of Darkness; the least that such Persons, one would think, could do, would be to contribute their Money towards it; for it is not good Words, nor speaking well of the Work, that cost but little Trouble, will excuse us.

BESIDES, it looks somewhat like Mocking of GOD, when we pray that
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He would reform the Wicked, and do not our Endeavours to assist therein. How can we pray that Magistrates may minister Justice to the Punishment of Wickedness and Vice, when we make not one Step towards having our Prayers answered, either by giving Information against Offenders, or by contributing Money, or otherwise, for the Detecting of them?

CONSIDERING how far this Work hath been carried on against such great Opposition, if it should be now laid aside or neglected, it would discourage the next Age so much as to attempt it, and then perhaps Wickedness would more abound than ever. We are commanded to be zealous in every good Matter, and therefore how can we satisfy our Consciences, except as we will well to, and pray for the Success of this Undertaking, so that we contribute our Endeavours thereto? Surely it cannot be indifferent to any serious Christian, whether the Cause of

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GOD and Religion, or the Devil's In-
 crest prevails; and therefore this is a
 concern wherein all hearty Lovers of
 may should join their Hearts, Hands,
 and Purse. If any one desire a more
 clear and distinct View of this Under-
 taking, I would recommend to his
 Informed a Book called, *An Account of*
the Society for the Reformation of Man-
ners in London and Westminster, and
the Parts of the Kingdom; Printed for
W. Aylmer, at the Three Pigeons in
St. Dunstons Church; Written with great Seriousness
and Judgment, by a worthy Gentle-
man, who is eminent in Doing Good;
 and if, after that, he hath any Objections
 to be answered, let him read *Mr. Dis-*
ney's Essay upon the Execution of the

With a Preface addressed to the Justices of the
Peace. Printed 1708.
 Also a second Essay upon the Execution of the Laws
 against Immorality and Prophaneness. Wherein the
 Use of Giving Informations to the Magistrate is con-
 sidered, and Objections against it answered. By
 the same Author. With a Preface, addressed to
 the Justices, Constables, and Church Wardens.
 Printed and sold by Jos. Downing in Bartholomew-
 street, 1710.

Advertisement prefixed to it.

Laws

Laws against Immorality and Profaneness; which it is impossible to read without being affected with it, if he have any Sense of Religion, or any Concern for the Good of his Country.

9. The Erecting of Charity Schools, and Contributing to the Support of them.

It is very apparent, that the Nature of this Charity is Religious, and hath a Relation to the Souls of Men: Because a Christian Education of the Poor is necessary to their Piety and Virtue. The unhappy Disposition, that is in our Natures to Vice, must be daily rectified, or else it will grow into bad Habits, which will make the Work difficult, if ever it proves possible to be accomplished. When our Minds therefore are tender, they must be cultivated with due Care and Diligence, or else the Soil will be over-run with Briars and Thorns, Vice will get Ground, and all the good Seed, that may be sown, will be lost.

afterwards fown, will wither away and bring forth no Fruit.

If there be any natural Inclinations to Good, as well as Evil, in order to make them thrive, and grow into good Habits, they must be confirmed and fortify'd by Discipline; they must be settled upon right Principles, and they must by Practice be made easy and familiar to us. Now, the proper Time for this important Business, is Youth, when the Impressions of Sense are strongest, and when the Exercise of Reason is weakest; when Passion pursues forbidden Objects with the greatest Violence, and when our Minds are least able to resist them. Whoever therefore shall be instrumental in providing a Christian Education for Children, whose Parents, by reason of their Poverty, cannot help them, doth what in him lies to store them with all Christian Knowledge, which is necessary for the Salvation of their Souls; he provides the best Guard and Fence against the Temptations to Vice;
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by keeping them employed in the necessary Business of their Education, and by setting before them the good Example of those that instruct, and of those that learn with them at the same Time.

WHAT a noble Prospect doth this afford, of the Increase of true Piety and Vertue among us! for Children, thus educated, will be thrown into different Families and Societies, where they may prove admirable Examples of Exciting others to the same Religious Course of Life; they may become useful Servants, and by their Honesty and Diligence prove great Blessings to the Rich, who want such serviceable Instruments to make their Lives happy and easy. By being placed in our Fleets and Armies, they may revive a Spirit of Piety among our Mariners and Soldiers, who are too often destitute of any Sense of Religion; and they may help to reform, by the Blessing of GOD, a very wicked Generation

tion of Men; and in both Places manifest to the World, what a Foundation Piety and Vertue is for true Courage; for he that is prepared for Death, needs not fear any Dangers that threaten it.

By the Course of Things, these poor Children may in time become *Masters*; and *Mistresses* of Families themselves; and then it is natural to think, that they will be careful to instill the same good Principle they have received into their Children; and that they will bring them up in the Nurture and Admonition of the LORD: That they will endeavour to influence their Servants to a careful Observance of their Duty to GOD and their Neighbour, and to promote Piety among all their Acquaintance and Dependents; and if any of them, by the Blessing of GOD, make a considerable Fortune in the World, they may very probably express their Gratitude, as some have done, by plentifully providing for the Education of others, by the same Means

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which

which were the Foundation of their own Prosperity.

It seems to be the particular Luxury of this Age, to project large and expensive Gardens; and Persons of Quality take a secret Pride and Pleasure to see their own Plantations flourish and prosper: The vast Charge doth not diminish the growing Vanity. And yet it must be owned, that it is a much more noble and glorious Work, to *plant a Man*, to see him grow up under our Care, from a poor and contemptible Beginning, to a considerable Fortune; to cultivate and improve his good Inclinations, and to pare and prune the Excrescencies of his Follies and Ignorance; and by the Aid and Assistance we have given him, to see him become an useful Member of the Common-Wealth, and grow up into the charming Character of a Pious and Orthodox Christian. This requires a great Expence, a small Part of the Superfluities of Great Men would quickly

contribute to produce a Number of such tender Plants, who, to eternal Ages, will be blessing GOD for this Exercise of our Charity towards them, and which would turn to the best Account for themselves at the great Day, when Men must give an Account how they have employed their great Riches.

THE Providence of GOD hath been so far pleased to bless the charitable Endeavours of this Kind, that within about Fourteen Years last past, there have been above a Hundred of the Charity-Schools erected in *London* and *Westminster*, and within ten Miles thereof, wherein many Thousands of Children, of both Sexes, are taught to read, and write, and to cast Account, and are instructed in the Principles of the Christian Religion; their Manners are formed to Piety and Vertue, and the early Dispositions to Vice are nipped in the Bud. So that however we may despair of Reforming the present Age, there is great Hope that the next

Generation will put on a new Face, and that Religion may once more come into Fashion.

THE same good Design is carrying on in most of the Counties of *England* and *Wales*, and hath extended itself even to the North Part of *Britain*; where a good Foundation is laid for the Education of the Poor. Now, is it possible to hear all this, and not to share in so good a Work? Shall we still be consuming our Estates in Folly and Vanity, and not provide for ourselves Bags that wax not old, a Treasure in Heaven that faileth not? If we have any Regard for the Good of our Country, we shall certainly countenance a Design that tends to make the Poor pious and vertuous, and thereby render them useful in every Station of Life: If we have any Regard for Religion, we shall shew our Zeal in this most probable Way of promoting it. If we have any Regard to the Prosperity of the Church of *England*, can we

we fail to employ this Method of making sound and good Members, who by Principles may be fixed to her Communion? And if we have any Regard to our own eternal Happiness, shall we neglect this Means of turning many unto Righteousness? for they that be Wise, or, as the Margin of the Bible reads it, *Teachers*, shall shine as the Brightness of the Firmament.

10. *The Erecting a Superiour School, for Training up School - Masters and School-Mistresses.*

As the Education of Children in the Knowledge and Practice of the Christian Religion, according to the Model of the present Charity-Schools, which G O D hath so wonderfully blessed, is a Matter of the last Consequence both to Church and State; there can be no Doubt made, but a Superiour School, for supplying these, as also the greater Schools, with able Masters and Mistresses, would very high-

ly contribute to the Promoting of the chief Design of this noble Charity. And therefore the Rich and the Great in this World may do well, seriously to consider, whether they can put their Monies out to better Use, or upon better Security, than for the Advancing so laudable an Undertaking; which is likely to produce such excellent Fruits; which hath been so much wanted and wished for; and which hath been carried on and supported with such amazing Success, from a most inconsiderable Beginning, in a certain Protestant Seminary abroad; which hath diffused its Influences in a few Years to the remotest Parts of the Earth, by the special Blessing of GOD attending such a well-founded Design. But till this can Here also be put in Execution, under the Conduct of Supreme Wisdom and Goodness; which may in due time raise up and inspire Instruments for setting this on foot, and contributing to it by a Noble and Christian

stian Munificence; it must be owned, to the Honour of GOD, That the Trustees for the Charity-Schools, have not been wanting to use their utmost Diligence to choose such Masters and Mistresses for their Schools, as are the best Qualify'd, and are found to have a good Genius for Teaching, as well as to understand the Grounds and Principles of the Christian Religion. And for the more ready Performance of their Duty, they advise the Schoolmaster Elect, to consult with some of the present Schoolmasters of these Schools; and do particularly recommend to these, that they would communicate to him their Art, and the *Diverse Methods of Teaching and Governing their Scholars used, according to the different Capacities, Tempers, and Inclinations of the Children.* And in their Charge, which the Trustees give to the New-elected Schoolmasters and Mistresses, they have always taken the greatest Care that is possible, to recom-

mand to them the faithful Discharge of their Office, an unblamable Conversation, a constant Attendance with their Children upon the publick Worship of GOD, and all the particular Duties, which may render them approved in the Sight of GOD and Man; strictly charging them above all Things not to intermeddle in Disputes about Matters of State, and such Things as are too High for them; but to study to live quiet and peaceable Lives, without giving Offence to any, whether Person or Party; and to stand in that Place and Lot to which GOD hath called them. And when any have been found transgressing this Charge, or not observing the Rules and Orders given them at their Admission, they have been, without Respect of Persons, after Admonition first given, dismissed; and others substituted in their Room, who were better qualify'd. Care hath been always taken, that none be admitted, but such as might adorn their
their

their Station, fully answer the Ends of This Charity, and approve themselves as much as possible unto All. And indeed, the great Care which hath been taken by the Present Trustees of these Schools, and the great Zeal which they have shewn, as well as the singular Prudence and Management which they have made appear in Carrying on this Work, with all the Demonstrations of Impartiality, and an universal Charity, may well deserve to be recommended; if not for their Sake, yet for the Sake of their Successors, and for Encouragement to others to prosecute the same pious and laudable Designs, and to carry them on still farther and farther, upon the Foundation which is now laid,

11. The Erecting Parochial Libraries in the meanly endowed Cures throughout England.

THE incompetent Provision that is made for the Inferiour Clergy in several

ral Parts of this Kingdom, seems to be so little known, that many will be surprized, when they are hereby informed, that there are in *England* above 2000 Parishes, where the Annual Income of the Ministers doth not exceed 30 *l.* and that of these there are more than twelve Hundred, where it doth not exceed 20 *l.* and near five Hundred, where it doth not exceed 10. The Ministers, who officiate in Churches so meanly endowed, must of Necessity be unfurnished with such Books as might enable them to administer wholesome and sound Doctrine to their Flocks, either by way of Catechising or of Preaching.

For the Supplying this Defect, good Men have often wished, that Parochial Libraries, consisting each of a competent Number of the best Comments on the Holy Scriptures, and the most approved Treatises of Practical Divinity, were fixed in those Cures where they are so much wanted, under

under such Regulations and Establishments, as might render them most Useful to the present Incumbents, and might most effectually secure them to Posterity.

THAT what hath been so long wished for, may at last be in some Measure effected, several Persons of the Clergy and Laity have agreed to meet, and to consult, how they may promote so good a Work; and have taken upon them the Care and Trust of Procuring, Receiving, and Dispersing such Gifts, as well-disposed Persons shall be willing to contribute for so pious and charitable an Use.

THROUGH the Blessing of GOD, and the Munificence of several worthy Benefactors, this Undertaking hath so far prosper'd, that the Trustees have already procured near 3000 Books in Folio, and above 4000 in 4to, and 8vo; which are lodged in Repositories, for that Purpose provided; besides many other Books, which, being out of Print,

Print, are now in the Press, in order to a new Edition.

It is proposed by the Trustees, that if this Design meets with due Encouragement, there shall be at least five Hundred Libraries erected; whereof above fifty are already completed, and sent into the several Parts of the Kingdom: And they do not doubt, but that all good Men will join with them in their hearty Wishes and Endeavours, that in Process of Time, none of the above-mentioned 2000 Cures shall want the same Advantage. For Securing these Libraries to Posterity, the Wisdom of the Parliament hath provided a Method, by an Act passed in the Seventh Year of Queen ANNE.

And that the Names of all the Contributors thereto may be delivered down to succeeding Ages, a Catalogue of Benefactors and their Benefactions is kept, and will be published when the Libraries are complete.

THESE

THERE is in like manner a Design for Erecting some Libraries in the *Highlands of North-Britain*, for the Use chiefly of the Ministers and Candidates; several of whom are said to be Persons of excellent Parts and Capacities, but to be almost wholly destitute of Books, and unprovided with the necessary Means of Improving themselves. And it is proposed to have one Library in each County of the *Highlands*; the Number of which may be afterwards increased, as Encouragement shall be given. And there is a Design carrying on for *Wales*, much of the same Nature.

A CHARITY so much wanted, so generally approved, so diffusive in its Effects, so highly beneficial to the present and future Generations, of so great Importance both to Clergy and Laity, and tending so manifestly to the Honour of our Church and Nation, to the Salvation of Souls, and to the Glory
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of GOD; cannot need Arguments to recommend it.

MAY the Blessing of GOD be upon it, and upon all those who shall contribute to it! Those who are willing to be Benefactors to this Charity, are desired to pay the Sums they shall contribute, to Mr. Henry Hoare in Fleet street; who can likewise inform any Person of the several Methods that are taken in promoting and encouraging the several Charities contained in this Account; and how they may best apply their Monies to answer their several Pieties and charitable Intentions. But to proceed to



II. *Those*

II. *Those Wants which
relate to the Bodies of
Men.*

I. **RELIEVING** the Orphans and
Widows of Clergymen.

THE Sons of the Clergy are incorporated for that Purpose, by the Charter of King *Charles II.* who having taken Notice that divers charitable Persons of the Church of *England* had, after his Restauration, appear'd very forward in contributing to the Relief of such of the Widows of Loyal and Orthodox Clergymen, with their Children, as were poor; and considering the great Sufferings of many of the Clergy in *England* for their Loyalty, and steadfast Adherence to the Interest of their Lawful and Rightful Sovereign, well as to that of the Constituted Church; was graciously pleased, by his

his Charter under the Great Seal of England, bearing Date, July 1. 1678. to ordain, constitute, and grant, that the Persons therein named, being Sons of Clergymen, and their Successors, be one Body Politick and Corporate, by the Name of *The Governours of the Charity for Relief of the poor Widows and Children of Clergymen*: And that by the same Name, they should have perpetual Succession; and be capable to purchase, have, or take, Mannors, Lands, and Hereditaments, not exceeding the Value of 2000*l. per annum* and all manner of Goods and Chattels, and to dispose thereof for the Relief of the said Orphans and Widows. This Society is a very numerous Body; and hath a President, Vice-President, three Treasurers, forty two Assistants, and a Register; who, before they enter upon their Places, take an Oath faithfully to execute their respective Trusts. And the two Archbishops, the Lord-Chancellor, and Lord Treasurer, with the

the Bishop of *London*, Lord Almoner, and the Lord Mayor for the time being ; are Visitors of the said Corporation : So that if any Difficulties should arise about the Disposition of their Revenues, these are to decide them. By the Assistance of many worthy Persons, they have been enabled to make some Purchases, as a yearly Fund, and have besides relieved every Year several Hundreds of Widows and Children ; of all which an exact Account is kept, the Names of the Benefactors registred, and the several Sums which are distributed at the *Court of Distribution* published yearly. And there is such a certain Method and Security establish'd, for the due Administration of this Charity, as there can be no Danger of its being diverted to any other Use.

A FRESH Example we have now of this Kind, in the late worthy President of *Corpus-Christi* College in *Oxford*, Dr. *Thomas Turner*, being himself the Son of a Clergyman of the same Name ; who, dying in *April* last, hath given

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his whole residuary Estate, after several other charitable Legacies of great Value, for the Relief of Clergymens poor Widows and Children; leaving the same in Trust to his Executors, that they should purchase therewith Lands to be settled upon this Corporation for that Purpose. This Accession is of about *Eighteen Thousand Pounds*: And is an Example much to the Honour of Religion, of the Clergy, and of the Son of a Clergyman; who hath left such a standing Monument of his Munificence both to this Society, and that Other over which in his Life he so prudently Presided.

ALL Persons, who are willing to encourage this so laudable a Design, by Subscription or otherwise, may apply to Mr. Sate, near *Grays-Inn-Gate*, one of the Treasurers, or to any one of them for the time being. And this is the first Method which is carrying on of Doing Good to the Bodies of Men.

II. *Providing for the Able Poor in a Way of Industry.*

THAT

THAT which fills the Gaols with Malefactors, and the Kingdom with idle Persons, who consume the Stock of the Kingdom without improving it, according to the Observation of a late *Great Man in the Law, is the Want of a due Provision for the Education and Relief of the Poor, in a Way of Industry. And this he compares to an Error in the first Concoction; which is never afterwards to be remedied, but by the rougher Methods in the Courts of Judicature: Whereas, a sound prudent Method for an *industrious Education* of the Poor, would doubtless afford a better Remedy against these Corruptions, *than all the Gibbets and Whipping-Posts in the Kingdom.* For as *Necessitous and Uneducated* Persons increase, who will daily increase, without some more effectual Care be taken for the better Relief of the Poor in these Kingdoms, than by the ordinary Practice is or can be done; *the Multitude of Malefactors will increase,* says he,

* Judge Hales.

notwithstanding the Examples of Severity. Wherefore, for Redress of the Mischiefs relating to the Poor, and for Preventing the Perishing of any of them, whether young or old, for want of such Supplies as are necessary, and for other good Ends and Purposes; there was in the Reign of K. Charles II. an Act made, *For the better Relief of the Poor of this Kingdom*, wherein, among other Things, it is enacted, That there shall be a Corporation in London, consisting of a President, Deputy President, and Treasurer; and that the Lord Mayor for the time being is to be *President*, and the *Assistants* to be the Aldermen, with two and fifty other Citizens, chosen by the Common-Council: Which Corporation shall be called by the Name of, *The President and Governours for the Poor of London*; shall have Power to receive Lands of 3000 l. per annum, of the Gift and Devise of any Persons, and any Sums of Money without Limitation; and shall

shall have Authority to hold Courts for the Purposes therein expressed; and from time to time to make such Orders for the better relieving, regulating, and setting the Poor to work, as to them shall seem fit and good. Accordingly, the Common-Council of London, in April MDCXCVIII. chose fifty two Commoners, to be Assistants, with the Aldermen; and the Lord Mayor, as President, with these Assistants, proceeded to elect a Deputy President and Treasurer; And so they became a Corporation for the Poor of London.

AND in August, the following Year, the said Corporation took a House in *Bishopsgate-street*, into which, when they had fitted it up, they received from the Churchwardens of several Parishes, several poor Children. There are, at least, two Hundred of these Parish-Children, besides those who are taken in from Benefactors, here maintained: And they all are religiously educated, according to the Faith

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and Practice of the Church of *Eng-land*; and are employed, in such Work as they are capable of. They are moreover taught to read, write, and cast Accompts; whereby they are qualify'd for Services, and honest Ways of Livelihood. They are here all dieted, and cloathed; and duly taken care of in their Sickness. Many charitable Persons have been hence stirred up to contribute to this House: And the Contributions have amounted to about Fifteen thousand Pounds. The Number of Children put out to Trades, from *Easter* MDCC. to *Easter* MDCCXIII. is above twelve Thousand. And the Number of Vagrants, idle and disorderly Persons, who have, during the same Time, been taken up, set to Work, and discharged, doth amount to between fifteen and sixteen Thousand; in apprehending and keeping whom, large Sums have been expended, as also in defraying the other necessary Charges of the House. This hath

hath been the Occasion of several Objections lately raised against this charitable Institution, and of some Opposition to the Levying of Money towards the Support of this Place, especially with relation to the poor Children therein educated and maintained. But whosoever is not satisfy'd, as to the Management of this Design, or is desirous to be particularly instructed in the Nature of it, and of the Proceedings of this Corporation, since its first Establishment, may consult a little Treatise, which is entituled, *An Account of the Corporation of the Poor of London: Shewing the Nature, Usefulness, and Management, of the Work-House in Bishopsgate-street: And that the Relieving, Educating, and Setting poor Children to Work, is one principal Design of its Institution: And of great Advantage to the Publick.* Printed by Jos. Downing, 1713.

BESIDES which, there was also erected a Charity School, in the Parish of S. Margaret, Westminster, about the

Year MDCXC VIII. by Name of the *Gray-Coat-School*, for the Education of poor Children in the Principles of Christian Religion, teaching to read, and instructing them in the Church Catechism and Discipline of the Church of *England*, as by Law established; and for Teaching to write and cast Accounts; and binding those Apprentices to honest Trades and Employments, when fit for the same: And the Trustees of the said School, having found Encouragement in their said Undertaking, and designing to enlarge the said Charity, did, about three Years afterward, take into their Care several other poor Boys and Girls of the said Parish; and provide them, together with the other poor Children of the said School, with Cloathing, Meat, Drink, Washing, Lodging, and other Necessaries, in a large House, appointed to them by the Vestry of the said Parish, Rent-free, for that Purpose; wherein all the said Children are now only

only taught and instructed in all that is fit for them to learn; but such of them as are capable, are also kept to Work; as Spinning, Knitting, Sewing, and other Employments, to inure them to honest Labour and Industry. But in order to a more solid Foundation for its Support and Maintenance, this School was Incorporated, and the Trustees thereof made one Body Politick, by the Name of *The Governours of the Gray-Coat Hospital in Tothill-Fields, of the Royal Foundation of Queen Anne*, in the Fifth Year of her Reign: Whereby they, and their Successors, may have perpetual Succession; may purchase Lands in Perpetuity, not exceeding 2000 l. per Annum, beyond Reprizes; may have Estates for Lives and for Years, and all Manner of Goods, of any Value whatsoever; may grant and lett Lands for one and forty Years; may have a Common Seal, which Seal they may alter at Pleasure; and may make Laws, Orders, and Constitutions,

for

for the well Government of the said Society. Which Hospital is kept under such good Regulation by the worthy Governours of it, among whom are several Persons of Eminence both in Church and State; as nothing hath yet appeared to go beyond it: And the great Usefulness of this Charity by being founded so much upon Industry, will not fail to recommend it to all who wish the Welfare of the State, as well as to them who are Friends to the Church. And if in other Charity-Schools the same or like Method could be pursued, the Advantages thereby, both to the Church and State, might be vastly greater than the Expences of the Contributors.

At Greenwich and Lime-House there hath likewise a Beginning been made after much the same Manner, the Children being wholly maintained, and bred up to honest Labour, under good Discipline: And so too in the Work-houses, which have of late Years

been

been erected by Act of Parliament; as
at Exeter, Plymouth, Truro, Bristol,
Worcester, Lincoln, and other Towns;
great Numbers of poor Children are
maintained and educated in a Way of
Industry. And it is observable, that
those who are of a laborious working
Trade, will ordinarily rather take a
Child, who hath been educated after
this Manner, and inured to Labour,
without any Money at all, than any o-
ther Parish-Child with four, or five
Pounds.

There is no Doubt to be made, but
these all may be capable of farther Im-
provements; if but wise and good
Men, who have Estates and Abilities,
would seriously set themselves to con-
sider of the Methods which have been, or
may be, proposed in order to it: And
sufficient Provision might be made,
both for the Younger and the Grown
Poor, if not disabled altogether, with
much more Ease than hitherto, perhaps,
in any where been practised.

III. Re-

III. Relieving poor distressed Housekeepers.

TH**E**R**E** are a Multitude of these distressed Housekeepers, having large Families, that have no Relief from the Parish; their Modesty not suffering them to make their Necessities known, while they are willing, according to their Duty, to do all what is in their Power to get an honest Livelihood. Now great Numbers of these have been relieved by little Sums prudently distributed, under the Management of such, as have made it a main Business of their Life, to answer the great Ends of the Contributors to this Charity, by making it as extensive as it is possible to be; without any other Regard therein, than to the Wants and Necessities of their indigent Fellow-Creatures. And there hath been such an exact Account kept of their Names, their Places of Abode, and of all minute Particulars, as not the least Penny can be

be converted to any other Use, than
is intended by the charitable Donor :
One Account being always given to the
Principal, and the other kept by the A-
gent, who is entrusted with the Dispo-
sit of the same. Thus many Families
have not only been relieved for the
present, by such charitable Benevo-
lences rightly disposed; but more than
a Few have been recover'd from Ruin,
and put into some Way of Employ-
ment, by which they have been after-
wards able to get an honest Subsistence,
without being burdensome to any.
And indeed such a wonderful Provi-
dence hath frequently attended this
Method of Charity, as it is almost in-
credible what hath been done in this
kind; and how many surprizing De-
liverances have been wrought, both of
Persons and Families, by the peculiar
Blessing of Almighty G O D accompa-
nying the same. Such numerous In-
stances hereof might be given, as were
enough to make a History. And if
by

by this Hint, any Person of Quality or other, who hath the Goods of this World to spare, being moved with Pity towards the Necessities of the numerous Poor of this Sort, will but make the Experiment hereof; as they need have no Doubt but what they have a Mind to dispose of in this Manner shall be disposed among such as are the most proper Objects, with great Fidelity; so they may also come to be convinced, that the Eye of Providence is more immediately concerned in the Direction of this Particular Method of bodily Charity, and that the Ways of GOD with respect to it are very wonderful.

IV. Relieving decay'd Tradesmen, and Putting them into a Capacity to maintain themselves for the Future.

WHAT a great Number of honest trading Persons, of different Ranks have been, within some few Years last past, brought to Decay, and some of them

them to the utmost Misery, cannot but afford a very melancholy Reflexion. This Complaint is so general, as we every where meet with it: And they surely, who have been supported by Providence, during these Times, while such a Multitude have been shipwreck'd in their Estates and Fortunes round about them; have great Reason to bless GOD with the Substance which he hath blessed to them; and to communicate of the same, according to their Ability, for the Doing Good to their poor Neighbour, whose Lot it is to be reduced to Streights and Wants. Now, by lodging in the Hands of a prudent and faithful Person, who is well acquainted with this Method, a certain Sum of Money, there may be a great Deal done for the Relief of the poor Sufferers (and perhaps more than can be at first easily believed) without any very great Expence. For by little Sums well applied, there have frequently been very great Effects known, in such-like Cases,

Cases, both to the Redressing of those Mischiefs which were feared, and to the Removing those which were actually come to pass. And by a prudent Composition with their Creditors, and giving them some small Matter to set up with again, or to put them in any probable Way of Livelihood, many have been saved from Perishing, and have done afterwards very well in the World.

NOR is it more the Duty, than it is the Interest, of the Rich and the Great in the World, by all the proper Ways and Means which can be thought on, to take some Care of them, who are thus fallen to Poverty and a mean Condition by the Faults of others, or by certain unavoidable Contingencies, either publick or private: Since hereby they do not only take Care of these distressed Creatures, but of themselves also, and of their Heirs after them too; who may fall to Decay, and stand in need of the Assistance of others, no less

less than these do now of theirs. Nothing is commoner than for Families to be subject to great Changes and Revolutions, sometimes for the better, and very often for the worse. And who knoweth, how soon it may be his own Lot, let his Quality or his Fortune be never so great, to become poor and despised? Wherefore, the great Instability of their own Condition, and the Uncertainty of all temporal Goods, which have Wings, should be a sufficient Motive, one would think, to incline those who now flourish in a fair and full Estate, to make this Advantage of it, while they possess it, to their own and others Good; and particularly to make Choice of such a Method for it, as may seem more nearly to touch their own Case, by affecting both themselves and their Posterity, as this sensibly doth.

V. Relieving poor Prisoners.

AMONG the miserable and necessitous Part of Mankind, there are none

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certainly who challenge more our Pity, than *all Prisoners and Captives*; whatsoever may be the Occasion of the Confinement they are under, or of the Hardships they endure. For if it be for their Crimes, they are not more the Objects of Justice, than they are of Commiseration: And to such, Punishment itself, as it hath been well observed, may be made an Instrument of Mercy and Goodness; however, as they are not excluded from our Prayers, so neither are they from all proper and Christian Assistances. If it be for their Religion, or for Righteousness Sake, whether this be in *Barbary* among the *Turks*, or in the Prisons of the Inquisition among pretended Christians and Catholics, or elsewhere; whether for an Article of Faith, or for any of GOD's Commandments; they doubtless call for the utmost Efforts of Christian Charity, in order to their Relief and Redemption. And if it be for Poverty, and for not being able to answer

answer the Demands and even Extortion of their Creditors; how much ought their deplorable Condition to move those, who enjoy the Blessing of Liberty, and abound even in the Superfluities of Life? And there being many poor Creatures, who are held in Prison for little more than their Fees, even a small Sum of Money is here capable of Doing very much Good. For by a prudent Management, many times more than thirty Persons have been fully discharged, for about fifty or threescore Pounds, the Fees included; and set at Liberty, to get an honest Maintenance for themselves and Families. So that this Method of Doing Good may be made more extensive than is easily apprehended at first.

AND were it not for the many Abuses and extorting Arts, which are practised in those Houses of Bondage and Misery; this Charity might yet extend itself doubtless much farther, than now it can. And as a Remedy for this

great Evil, so generally and continually complained of, can come from none but Persons of Figure and Power, such as have a Share, either in the Making or Administring the Law; it is to be hoped, that they will not think this a Matter too considerable for their Consultation, nor esteem it unworthy their Compassion and Assistance: That so many Thousands may not be lost to the Publick, who by a wise and gracious Regulation of the Prisons, could be preserved, and made useful Members of the Common-Weal, and might add to the Strength of the Sovereign, and to the Wealth of the People. And indeed it must be confessed, that the Wisdom of the Legislature hath not been lacking, to make such a Provision in this Case, as might in all Likelihood be sufficient for Redressing most or all the Grievances which Multitudes here daily complain of and groan under; but that the Execution of good Laws is often much more hard to be compassed,

passed, than the Making them. Wherefore, there cannot be a greater Act, both of Justice and Mercy, in those with whom GOD hath entrusted the Power, than to enforce all what hath been hitherto done in this Kind, for the Relief of the Wronged and Oppressed; and to make any farther Provision, which yet may be wanted, for rendering the Former more effectual, and for encouraging the Benefactions of charitable Persons, by a just Security that they shall not be abused or misapplied. Whatsoever shall be done of this Nature, if it be done from a true Ground of Faith in CHRIST, and as from an incorporated Member of his Body to a suffering Fellow-Member; will certainly be graciously remembered by Him in that Day, when He shall arise to plead the Cause of the Poor of the Earth; and shall say to the Prisoners, *Go forth*; and when all those, who have been charitable in this Way, and have loosed the Bands of the Prisoners,

ners, shall be made to hear the joyful Salutation of their Redeemer, meeting them, and saying to them; *Come ye blessed of my Father; for I was in Prison, and ye visited me.* Hence let Persons of the highest Quality call seriously to Mind, that it is not at all beneath them to visit Prisons, and there to spread the Rays of their beneficent Influence; unless it be beneath them to render a Visit to Majesty itself, if under an Eclipse: For it is very possible, that they may here meet the *King of Kings*, without knowing it; who will know them, and will be sure not to forget any the least Kindness there done to Himself.

THERE are several other Methods of DOING GOOD, besides those which have been here mention'd, both with respect to the Souls and to the Bodies of Men: But these have been here taken notice of, because they are all now, either actually carrying on, by some Persons or Societies that have engaged themselves in it; or at least, some Attempts

tempts have been of late made for carrying them on, and Encouragement given to prosecute the same, for the Glory of GOD, and for the Honour and Welfare of the Nation. And as to those publick Charities which are of a more Ancient Date, the great Benefits of which the Poor of all Sorts amongst us at this Day do enjoy, let us not forget to bless GOD, the Original Fountain of them; and to honour, for His Sake, the Instruments which He was pleas'd to make use of in first setting them on foot.

THE HOSPITALS of this great City, which are the most useful Ornaments of it, and the standing Monuments of the Piety and Munificence of our Ancestors; are sufficiently known, by the many Thousands therein continually relieved and helped: And therefore, very little need be said as to them, and to the various Methods which are therein taken, with respect to the several Branches of Doing Good unto the Bo-

dies of Men, and in some of them unto the Minds also. And if Persons of Quality, or any of the Rich and Great Men of the Kingdom, would but now in like Manner solícite the Cause of the Poor and the Impotent, of the Sick and the Maimed, of the Orphans and the Widows, of the Vagrants and the Lunaticks; as some did, when these most necessary Foundations were first laid; whatsoever Methods for this they shall make choice of to follow; what might we not then expect and hope for? For the Richest of these Foundations, in Proportion to the Number of the Relieved, is wholly owing to the Munificence of one private Gentleman of *Lincolnshire*, and he a Protestant too: And another of them, which is at this Day, for the good Government and Regulation of it, inferior to none of the most flourishing Hospitals of *Europe* for the Sick and Wounded, had no more than 500 Marks of yearly Revenue, in old ruinous

nous Houses, settled upon it by *H. VIII.* out of all his vast Spoils of the Churches and Monasteries; which was first doubled by the Citizens of *London*, and afterward much enlarged by the pious young King his Son, and most wisely regulated: So that whereas upon his Father's poor Settlement, there was little more than Maintenance for three or four Harlots lying in Childbed, there is now, upon the Son's Reformation and Resettlement of the same, Provision for so many Hundreds of the sick and lame Poor. Thus it pleased GOD to bless the Endeavours of that Prince for the End designed; and thereby to encourage Religious Princes, and Persons of great Dignity in Church and State; such as were they who then stirred up that young Prince, both to this, and other publick Charities, to pursue such noble Designs of Doing Good to Mankind.

BUT to be a little more particular as to the several Monuments of this
Kind

Kind amongst us. In SUTTON's Hospital, or the Charter-House, there are four and forty Scholars maintained, all after a Collegiate Manner: And if they become fit for the University, before superannuated, they are sent thither, and are allowed for eight Years twenty Pounds yearly; while others of them are put forth to good Trades. Besides whom, there are here kept fourscore decay'd Gentlemen, and others, under such certain Qualifications. The Foundation and Preparation of this House is said to have cost twenty thousand Pounds, before it was fully fitted up; and the Founder endowed it with no less than four thousand Pounds *per annum*; which is since improved about one third Part of the Value. And this Foundation, without admitting any other Addition of Charity to it, hath been ever since kept entire, and maintained by its own Revenue. The Governours of this Society are known to

to be Persons of the highest Dignity and Quality in Church and State.

IN CHRIST'S Hospital there are commonly maintained about seven hundred poor Children, who are here carefully educated, and kept under a most excellent Discipline; the Names of whom are all registred in the said Hospital; as also when and whence they were admitted. There are discharged out of the House near two Hundred, one Year with another, being put forth Apprentices, or otherwise well provided for. So that some, who have been here educated, have afterwards come to be very eminent, and been Instruments of much Good in their Generation. Instances more than a few might easily be given of this.

AND moreover, the great Care which hath been taken by the President and Governours of this Hospital, in the pious Instruction and Maintenance of these Orphan-Children, is not doubted but to have had a great Influence in
stirring

stirring up the Piety and Zeal of many good Christians for the Erecting and Promoting those many *Charity-Schools*, which abound so much in this City, and all the Parts of the Kingdom. The Grammar-School may deserve perhaps to give place to none, unless for the Numbers therein educated; having brought up very excellent Scholars; some of whom, being sent to the University, have there distinguish'd themselves by their admirable Parts and Learning, and adorned the Profession to which they have been called. The Mathematical-School, which was founded by King *Charles II.* wherein all the Parts of Mathematicks, but more especially the Art of Navigation, are taught; hath contributed to the Advancement of many hopeful Lads, by their being put Apprentices to Masters of Ships; whence they are observed to become the bravest and most skilful Commanders. And indeed no small Care hath been taken, that the
several

several Schools should be all provided with the best Masters that could be found: So that no better Education can any where be had than here. But the State of this Hospital is at present much worse than it hath lately been, it having sometimes maintained even above a thousand Children, either in the House itself, or kept at Nurse elsewhere; by Reason of an unhappy Contingent occasioning to it the Loss of several Thousand Pounds: And certainly therefore there cannot be a more proper Opportunity, than for Persons of Estate and Substance at such a Time to spare what they can, out of their Superfluities, for the Advancement and Encouragement of so beneficial and extensive a Charity as this.

IN St. BARTHOLOMEW's Hospital, and in St. THOMAS's, the Care that is taken of the Sick and Wounded, is exceeding much for the Honour of those Foundations, and no less for the Reputation of the Governours in so faithfully dis-

discharging their Trust. In the Former of these (which was before hinted at) there may be ordinarily about *Three* or *Four* Hundred Persons under Cure, besides the Out-Patients; tho' the original Institution of it did oblige to provide for no more than *One* Hundred: And in a Twelvemonth there may be cured, by modest Computation, upwards of two Thousand. In the Latter of these, there have been above three Thousand cured and discharged, as by the annual Accounts doth appear. And in both these, many have been relieved with Money, and other Necessaries at their Departure. Much of the Revenue of this Last hath been, by the several dreadful Fires in *London* and *Southwark*, in 1666, 1676, 1681, and 1689, destroyed; as also great Part of the Estate of the other consumed by that of *London*: Yet the Blessing of GOD hath hitherto supported both the one and the other, by the voluntary Contributions and Benevolences of well-disposed

posed Christians, and advanced them to that State wherein they now flourish. Besides which, for the Assistance of the diseased Poor, there have been more-over Dispensaries set up in several Parts of the Town; where some learned Physicians of the Collège give their Advice *gratis* to the Poor, and where the Medicines, being exactly prepared, are sold much cheaper than they can be had elsewhere.

IN the Hospital of BRIDEWELL, formerly a Royal Palace, there are now maintained and brought up in diverse Arts and Trades above a hundred Apprentices: And generally about thrice the Number of Vagrants and other indigent and miserable People; besides such convicted Persons as are, in Pursuance of a late Act of Parliament, sent thither to be kept at hard Labour, that they may here recover their lost Understandings, and by a wholesome Discipline be made to see and know
their

their Duty, and for the future to pursue it.

IN the Hospital of BETHLEHEM there may be generally found above a hundred Persons under Cure, besides the Out-Patients, who are provided with Physick: About two Thirds of whom are cured of their Lunacy; and, being discharged the House, are provided with Medicines, to prevent a Return of their Distemper. And certainly there can be no greater Charity than this, by which so many recovering the Use of their Intellects, are made Members again of the *Rational Creation*, who were before the highest Reproach to it.

SOME are of Opinion, that these publick Charities might be much enlarged upon their present Foundations, so as fully to provide for much greater Numbers of the Able Poor, under discreet Management. For if in these Hospitals, the Lands belonging to them, which are conveniently situated, and

for Husbandry, were managed by their own Poor, and the Product thereof made to supply the said Hospitals and others of the Poor employed in all Sorts of Manufactures and Services for the Necessities of the House; by this Means it is possible, say they, to provide for twice as many Poor, as the Rents now do. But this is humbly submitted to the mature Consideration of the Governours, who by their Wisdom may be able to make many Improvements. These all are truly very noble Monuments of the Generations which are past; which ought to be sacred to all Posterity.

BUT what are these great Buildings and Endowments of a Former Age, but a Reproach to the Present; if there be not the same Zeal and Charity to produce the same or like Effects in This? Either to build upon the Foundation, which our Forefathers have laid, and to complete their Designs, by liberally assisting towards all those

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Kinds

Kinds of Beneficence and Mercy? Or to lay other and new Foundations for Posterity to build upon? For after all, it must be owned, that there are some Wants, which are not yet provided for.

We have not, for Instance, a Hospital for the *Incurable*; as they have in some Parts abroad: And so several miserable Objects, left without all Help, and even Hope, may perish before their Time; several of whom possibly might be recovered, and useful Experiments made upon them in Medicine to the great Advancement of that Faculty. There might be also Hospitals for every capital Distemper of the Body; which would certainly tend exceedingly to promote the same End: In like manner, as that of *Bethlehem* is for Lunacy and Diseases of the Brain there might be an Hospital for the Blind, and for all Diseases of the Eyes another for the Stone; a Third for Gout and Rheumatism; a Fourth for

the Dropsy ; a Fifth, for the Asthma ;
a Sixth for the Consumption ; a Seventh
for the Palsy, and some other Nervous
Cases. By which Means there might be
mighty Improvements made in the Art
of Curing : And, with GOD's Blessing,
many Thousands of Lives might be
preserved for the Good of the Publick ;
and none would more reap the Benefit
hereof, than Persons of Quality, and
those who by their Fortunes live an
easy and luxurious Life. And if any
of these therefore fall into dangerous
and stubborn Diseases, and are graci-
ously relieved or restored, in the Use
of those Means which GOD and Nature
have for that End ordained ; it seems
to be incumbent upon them to express
their Gratitude to GOD, the Giver of
Life and Health, in a Manner most
suitable to the Mercy received : And,
methinks, none can be more suitable,
than to shew by all proper Ways their
heartly Care and Concern for such as
may be in the same Condition they

were in ; and to be ready to assist the poorer Sort, afflicted with the like bodily Distemper.

WE have not a House of Charity to receive poor exposed Infants ; whereby many Murders and Abortions might be prevented, and even the Children of honest poor Parents, who are not able to provide for them, might be taken care of, both as to Soul and Body.

WE have not a House to receive such young Women, as may be convinced of their Folly, and converted from a loose Course of Life, into which they may have been by Surprize at first betrayed : And would be glad to have, if they could, a Convenience of Retirement from Temptation, whereby to secure their future Estate, and possess here their own Soul out of the Noise and Scandal of the World, by a true Christian Discipline : Not being wanting, at the same Time, to make the necessary Provision for their Bodies, by the Labour of their Hands ; that so they

they may not be burdensome to the House, but rather helpful.

WE have not Houses to receive decayed Gentlemen, or those who have but small Fortunes, or any who have a mind to retreat for a certain Time; where they may have all the Advantages of a religious and useful Society, without binding themselves to any Obligations, which they may afterwards grow weary of,

WE have not Houses for the Reception of Ladies and Gentlewomen, beyond Boarding-Schools, in order to their Improvement both in Knowledge and Piety; though there was some Years ago a *Proposal to Ladies* for this End, made by a very Ingenious Gentlewoman; which was then well approved of by several Ladies and others.

WE have no Colleges, or Houses of Hospitality, for entertaining Strangers; which might be made of very great Use to the Publick.

WE have not Colleges for receiving new Converts from Popery; whom we ought not either presently to trust, nor totally to reject. Now if there were a *College for Probationers*, in one Part of which, Converts from Popery, and in the other Converts from Schism, were to be first tried and exercis'd for a certain Time, before they were admitted and approved; this might be very much both for the Honour and the Security of the Church of *England*.

WE have neither School nor Hospital for the distressed Children called the *Black-Guard*. Many also of the Parish-Children are Vagrants, and exposed to a Multitude of Temptations, by not being kept together in one House; which could be done at much less Charge to the Parish, as well as much greater Advantage to the poor Children.

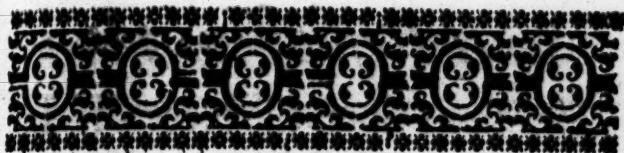
THERE is a Want of Suffragan Bishops, both at Home, and in the Western

stern Plantations. The Diocese of *Winchester* may have Three of those Suffragans; and *Lincoln* Four; according to an Act of Parliament, still in Force. There are two and twenty Suffragan Bishops, who by that Law might be made in *England*. And four Suffragans, at least, should be in *America*: The which is now under Consideration.

AND there are several other Wants, with respect both to the Souls and the Bodies of Men, besides these now mentioned; to the Supplying whereof, it cannot be thought beneath Persons of the greatest Character and Dignity to contribute what GOD hath put in their Power, and whereof He will require a most strict Account. What Proposals have been made for a Remedy, both to one and the other, how many and various they have been, and upon what different Foundations, and with what particular Views, it were here altogether needless to declare. There are

Some of the Best Quality, who are not unacquainted with them: And know how to apply themselves to put the most proper Methods in Execution, if they please. And there was a *General Plan* comprehending most of the Charities, being founded chiefly upon an Improvement of the present Charity-Schools among us, which was not long since communicated to a certain great Person, in whose Power it did seem to be, to have done very much therein; who was pleased to give Assurances, under his Hand, that he should be ready to concur in that or any better Method for carrying on so pious a Design. And when the same was afterwards communicated also to a very Great Lady; it is related, that not only the same Assurances were graciously given by Her, but likewise a very great Earnestness expressed for promoting so General a Good, if GOD should give her Life; with a Desire to see a more particular Deduction of the whole Matter,

SOME



SOME
REFLECTIONS
UPON THE
NECESSITY and EXCELLENCY
OF

Christian Beneficence.

In a POSTSCRIPT
to the foregoing *Ad-
dress to Persons of Qua-
lity, &c.*

REFLECTION I.



SHALL conclude this
*Address and Representati-
on, concerning the several
Methods of Doing Good to the Souls
and Bodies of Men, with a few
Refle-*

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Reflections upon the Necessity and Excellency of this great Vertue; which the Primitive Fathers of the Church speak of upon all Occasions, in such a Manner, as if all Christian Morality were to be reduced to this one Point; as if Paradise were only to be opened by CHARITY, and shut only to those who neglected the Practice of it. And this we shall the less wonder at, when we consider, that the *Holy Scriptures* themselves declare CHARITY to be the Fulfilling of GOD's Law; as the best Expression of our Faith and Love and Reverence towards Him, and as containing and producing all that is due from us to our Neighbour.

II.

THE Great Errour the Generality of Christians run into, in relation to this Vertue, is, That they look upon it as a pure Piece of *Liberality*, performed to those to whom they owe nothing, and from whom they expect nothing; and in this View the Lukewarm neglect it, and the Worldlings have it in the greatest Detestation.

III.

BUT now, they who indulge this Notion, are guilty of a very great Mistake; for *Liberality* consists in giving what is our own, and in giving without any Prospect of Advantage; in giving when

when we have no Obligation to give; and in giving, without any Expectation of Receiving again. But neither of these Conditions can be thought consistent with the true Character of *Christian Charity*; for in the Exercise of this Vertue, we are not left to ourselves; neither can we perform it as we ought, without reaping great Profit and Advantage from it. The express Command of GOD hath made it our *Duty*; and his great Goodness hath made it our *Interest*; by annexing large Promises in Favour of those who abound in good Works. If You have a Regard to the *Command*, Charity is a Sort of Restoring that Proportion of Wealth, which doth not belong to

the foregoing Address. 221

to You ; if You have a Regard to the *Promises*, it is putting Your Money out at the *Highest Interest*. These Considerations, seriously weighed, are sufficient to awaken those, who are most careless in a Matter of the greatest Consequence, as well as those who chiefly consult their own Profit and Advantage. Hitherto, it may be, You have thought, that what Relief You have given to the Spiritual and Temporal Wants of the Neceffitous, was a pure Gift, the Effect of Generosity, which might be retained without Wounding Your Conscience, and that could not be performed without Diminishing Your Treasure. But, that this is perfect Illusion, will appear very evident, because GOD,
the

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the Sovereign Disposer of all Things, hath *commanded* Charity; and because G O D, the Possessor of all Things, hath *promised* to reward it.

IV.

A M O N G all those Obligations which Christianity hath laid upon us, I find scarce any better established, than those of *Doing Good*. We are obliged to it by the Laws of Justice; by that Love we *owe* to our Neighbour, and by a particular Law of our Religion; the plainest, the strongest, that was ever given by the Sovereign Legislator of the World.

V.

THE *Law of Justice* is what Nature hath engraven upon the Hearts of all Men; it is what the most barbarous Nations have owned and revered; and this Law, which requires us to give every one their Due, obliges us to do Good. I am not about to dispute the just Title You have to Your Estates; but I would only suggest to You, that You may be liable to Injustice, by the Manner of *Using* them, as well as by the Manner of *Getting* them: If You consume them all in Your own Use, You unjustly detain what You might give to the Poor, without Intrenching upon Your own Necessities.

VI.

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VI.

THIS Principle is as manifest, as the very Being of GOD Himself: For supposing there is a GOD who created all Men, it must necessarily follow, that He hath provided all Things necessary for their Subsistence; because He, who gives Life, is obliged to supply the Means of Preserving it. And yet, by the Dispensations of Providence, the good Things of this Life appear to be scatter'd with so unequal a Hand, that there are Thousands upon Earth that possess nothing; from whence it will follow, that either Providence hath been wanting to Mankind in Necessaries; or that the Portion of the Poor is lodged in the

the Hands of the Rich; either
G O D hath neglected the Care of
those who are destitute of every
Thing, or He hath devolved that
Province upon those who possess
all things in Abundance.

VII.

To say the Truth, if You really believe that You have received from G O D all the good Things You enjoy, why do You think He hath been so bountiful towards You, when He hath left so great a Part of Mankind to contend with Misery and Want? What can be the Meaning of this Conduct of the Almighty? Do You, in earnest, believe, that this infinite Wisdom, in Heaping such immense Treasures

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asures upon You, aimed at nothing else but to make You Rich and Great? Do You believe that this tender and compassionate Father hath left so many of His Children destitute of an Inheritance, only that You might have a larger Estate, to squander away and to consume in Folly, larger Means to offend Him, and to ruin Yourself? Would this be a Design worthy of GOD? What Reason then can be given for His blessing some Families with such Plenty and Abundance, but that they should freely communicate to those who are the Charge of Providence, and who depend upon Heaven for their Subsistence? You are, it may be, very rich, and GOD hath given You a very large
Share

the foregoing Address. 227

Share of the good Things of this Life, and at the same time very few or no Children; Now the plain Design of such a Dispensation is, that You should be a Father to the Poor. It is in this Manner, that, in the Beginning of the World, GOD gathered all the Waters into the Sea, not purely to fill that profound Abyfs, or to afford a more extended Empire to those *Leviathans*, which they nourish, to take their Pastime therein; but that from thence, as from a great Reservoir, those Waters should disperse themselves over all the Earth with greater Regularity and Usefulness. It is thus that the same Divine Wisdom hath united all Light into one sole Body, which He placed in the

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Heavens ; not that this sublunary World should be afflicted with perpetual Darkness, but that according to its Necessities, it should be cheared with the bright Beams of the Sun, and that it should have Reason to praise the Maker of a Creature so perfect and beneficent.

VIII.

It is plain therefore, from this Argument, that if You do not do Good with Your Riches, and make them serviceable to the Souls and Bodies of Your Neighbours, You use them contrary to the Intention of GOD, who is the absolute Master of them ; contrary to the Right of the Poor, who have a just Title to a Share of those good Things You possess ; and consequently,
contra-

the foregoing Address. 229

contrary to the Law of Justice, which forbids us to dispose of those Things that do not belong to us, except it be in Obedience to the Orders of the lawful Proprietor. All the *Ancient Fathers*, who are wise Instructors in Matters of Piety, as well as the best Witnesses to Necessary Truth, agree in this Notion; That after we have satisfy'd our Necessities, and supply'd our reasonable Occasions, we should employ the Rest for the Relief of our poor Neighbours. And there is no Point whereupon they have so often and so clearly explained themselves. Not to bestow our Superfluities upon the Poor, St. Augustin asserts, is a manifest Retaining the Goods of our Neighbour. St. Basil says, That we commit as many Rob-

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beries,

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beries, as we refuse Occasions of Relieving the Necessitous from our Superfluities. Do You know what Crime You render Yourself guilty of, You that are Rich, when You deny the Poor necessary Food? The same Crime, says St. Ambrose, as if you snatched out of his Hands, the little Bread he hath wherewith to support his Life. All the Fathers say so exactly the same Thing, that there is but little Difference in their Manner of Expressing it. So that it is the hungry Man's Bread You lock up in Your own Chests; it is his Food You consume in Riot and Gluttony; it is the naked Man's Cloathing You wear in the Extravagancies of Your Apparel; and it is the Prisoner's Liberty that You throw

the foregoing Address. 231

throw away at Your excessive Gaming and deep Play.

IX.

BUT here it may be enquired, why G O D doth not make an equal Distribution among Mankind, instead of committing the Care of some to the Charity of others? Now, beside the better Subsistence of the World, at present, by such an Inequality, it is plain, that He designed, that Men should arrive at the Happiness of Heaven by different Methods; that some Mens Industry and Patience should be exercised by their Poverty, and that others by their Power and Wealth should be enabled to perform Acts of Justice and Charity; and that

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both

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both should receive the Recompence of their different Vertues according to their Works. And it may be farther urged, that the wise Providence of GOD hath so contrived these Matters, that we might be the more strictly united to one another; the Rich, considering the Poor as their own Children, whom they ought to provide for, and the Poor loving the Rich as their Parents; because in relation to them they really discharge that Duty. And upon Consideration it will appear, that this Dispensation of Things renders GOD most amiable and most adorable; for if He had furnished us all alike, we should scarce have been sensible of the Obligation; we hardly persuade ourselves a
Favour

the foregoing Address. 233

Favour is done us, when we must receive it in common with every Body. Whereas by this Distinction, the Rich are made sensible of the particular Obligations they have to the Bounty of G O D; while, at the same Time, the Poor have great Reason to praise and magnify His Fatherly Goodness, who doth not abandon them in their greatest Streights; to admire and adore His Wisdom, who often supplies their Necessities by casual unexpected Springs.

X.

BUT You are not only engaged by *Justice* to relieve the Wants of Your Neighbour, but also by *Charity*, an Obligation that binds it as firmly upon You as the other.

As

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As the Command of Christian Charity is a positive Command, so it is plain, that it obliges You to something positive towards Your Brethren; and can it oblige You to less, than not to suffer them to perish, either through Want or Ignorance? Our Saviour places the Perfection of this Vertue in laying down a Man's Life for his Friend; but certainly, the least that can be done, is to supply what supports Life, either Temporal or Spiritual, that the Poor may not perish, either in this World or the next.

XI.

LET us consider the Terms of this Law, and then reflect, whether we can dispense with ourselves
for

the foregoing Address. 235

for neglecting to do Good, without a plain Violation of it. *Thou shalt love thy Neighbour as thyself.* If GOD had only commanded us to have loved our Neighbour, surely He would have sufficiently secured the Duty ; for Love, we know, is extreme liberal and profuse ; stops at nothing short of the Satisfaction of the beloved Object, tho' we expose ourselves, at the same Time, to Dangers and Difficulties. It is true, that only Superfluities are required from us ; but if we really loved our Neighbour, we should not govern ourselves by such scanty Measures, but we should often deprive ourselves of Conveniences. This hath frequently been the Practice of such Saints as have pressed towards Perfection, the

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they have not only retrenched the Pleasures, but the Accommodations of Life ; they have, with the Widow in the Gospel, cast in, to the Relief of the Poor, even all they had. But our Saviour not only commands us to love our Neighbour, but prescribes the Degree and Measure of it, even as *Ourselves*. Now, how is it possible to satisfy Yourselves, and to convince others, that You love Your Neighbour as Yourself, if You suffer him to go naked in the Extremity of cold Weather, whilst You are cloathed in Expence and Effeminacy ; if You suffer him to be oppressed with Ignorance and Darkness, whilst You indulge Yourself even in the Critical Part of Knowledge ? What Quantities of Meat,

Meat, and what Art is used in the Dressing of them, in order to gratify Your Appetite, while, it may be, at the same Time, the Poor have no Nourishment but their Tears? And yet dare You affirm, that You love Your Neighbour as Yourself? May it not rather pass for a Testimony of the utmost Hatred, if we suffer our Neighbour to perish; when it is in our Power to supply him with necessary Food?

XII.

BUT now I desire You seriously to examine that particular Law of the Christian Religion, which binds this Duty upon You; and how could our Saviour command it more expressly, than by giving us to understand,

derstand, that we shall certainly perish, if we neglect it? How could He command it with greater Force, than by enjoining it upon the greatest Penalty, which is eternal Misery? He doth not content Himself to say in general Terms, that we ought to relieve the Poor; but He descends to the Particulars of their Wants, which we are obliged to consider: And to take from us all Hope of Impunity, He hath enacted the Law by the Form of a Sentence, to make us comprehend, that to contradict it, and to be condemned for it, was the same Thing.

XIII.

IF the Procedure of the Day of Judgment, as describ'd by our Saviour

the foregoing Address. 239

viour in *St. Matthew*, can influence Your Thoughts, You must be convinced, that the greatest Stress is laid upon CHARITY, without which we shall certainly perish among the Reprobate, which shall be then placed on our Saviour's Left-Hand; there is not one that hath not transgressed against this Law, because the following Words are addressed to them all. *I was hungry, and ye gave Me no Meat; I was thirsty, and ye gave Me no Drink; I was a Stranger, and ye took Me not in; Naked, and ye clothed Me not; Sick, and in Prison, and ye visited Me not.* On the contrary, among all the Defects and Infirmities of the Righteous, who are placed on the Right-Hand, there is not one, but what hath been
chari-

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charitable towards the Poor ; otherwise, how could our Saviour give them all that Commendation? *I was an hungred, and ye gave Me Meat ; I was thirsty, and ye gave Me Drink ; I was a Stranger, and ye took Me in ; naked, and ye cloathed Me ; I was sick, and ye visited Me ; I was in Prison, and ye came unto Me.* If this Separation, of the Sheep from the Goats, and the severe Reproach with which our Saviour addresses to the Latter, not taxing them with Theft, Sacrilege, or Adultery, but with not assisting Him in the Person of the Poor ; *I was hungry, and ye gave Me no Meat ; I was thirsty, and ye gave Me no Drink :* If this Scene, I say, will not prevail upon us to be charitable, we must have Hearts harder

the foregoing Address. 241

harder than a Piece of the netter
Mill-Stone.

XIV.

AND yet, notwithstanding all
this, it is very wonderful, that
there are those who think them-
selves excused from the Practice
of this Duty; GOD only requires
from us Superfluities, but they
urge, that they have no Super-
fluities; that they have suffi-
cient Need of what they possess;
that they are happy, if at the
Year's End they consume only
the Fruit of their own Labour,
if they only spend the Revenue of
their Estates. But can You think
this Manner of Reasoning will ex-
empt You from the Wrath to come?
Our Saviour's Injunctions and

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Threat-

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Threatnings would be very much in vain, if such Sophistry could set You above His Laws, and the Penalties that enforce them. At the Year's End You say You find no Overplus of Your Revenue; but, during the Course of the Year, how many superfluous Expences have You made? Do You reckon, among those Things that are necessary for Your Support, all that which Play, all that which Vanity, all that which even Debauchery itself, consumes? Is it possible, that without inconveniencing Yourself, You cannot give that to G O D, which it may be You employ in Provoking Him? For my part, I cannot but be of the Opinion, that, among all those that make this Pretence, that they have

the foregoing Address. 243

have only what is absolutely necessary for themselves; there is scarce one, but what might spare something for Charity. Examine well Your Houses, Your Furniture, Your Tables, Your Cloathing, Your Coffers; if I consulted upon this Point those who know You best, Your Neighbours, Your Friends, Your Relations; it is very possible, they might bear Evidence against You, and clearly prove, that many Things might be retrenched, and yet Necessity and Decency preserved: But I shall only leave it upon Your own Consciences; be but pleased to examine all these Things Yourself, and remember, that at the dreadful Tribunal, they will be examined once more after a rigorous

R 2 Manner.

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Manner. Remember, that You will then be examined how You have employed all the good Things You have received from **G O D**. And our Saviour Himself will then judge, whether You have not squandred away that Proportion which was due to Him.

XV.

B u t why should You require so much Importunity to perform an Action of Justice; especially, since it will meet with such an abundant Recompence of Reward? **G O D** requires nothing but what is His own; and yet He hath promised to return what we give, with infinite Profit and Advantage.

XVI.

XVI.

IF Doing Good were attended with no other Advantage, than the Pleasure that results from such Actions, surely that is sufficient to make You in Love with it. There are certain Charities, which pious People have been disposed by the good Spirit of GOD to perform ; which may be reckoned among the Miracles of Providence, because the Persons who have received their unexpected Bounty, would otherwise have infallibly perished. A little Sum of Money that hath arrived in Season, hath sometimes diverted an unfortunate Mother from the detestable Purpose of Prostituting her Daughter to live at the Expence of her Conscience

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and Honour ; and hath saved those that were set apart as Victims to *Satan*. Upon the very critical Minute, that Despair hath put a Man upon finding Means to make away with himself, a necessary Supply hath luckily presented itself in that great Extremity, and from Persons that knew not that the Man was determined to destroy himself. Pious Books distributed seasonably, in a Family which lived without any Sense of Religion, and consequently were running headlong to Hell, have recovered them from the Misery that threatned them, and hath made them serious and devout. What a wonderful Mercy of GOD is this? What an Effect of his truly Fatherly Goodness? But how many Wonders

the foregoing Address. 247

Wonders of this Kind might not a Great Man do, if his Charity bore but a just Proportion with his Riches? He might, in the Extremity of Weather, and without expecting Solicitation, sometimes send Bread, sometimes Coals, sometimes Cloathing, to those miserable Creatures, whose Wants they are acquainted with: What a commendable Zeal would it be, for such a Person carefully to inform himself of such baseful Poor, who choose to suffer, rather than to make their Poverty publick? to visit them, to encourage them patiently to bear their Afflictions, to fear GOD, and to trust in Him; at the same Time that he gives them a convincing Proof of GOD's

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Care

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Care over them, by the Relief he administers to them.

XVII.

But what a Pleasure is there, to enter into a Family as an Angel of Peace, and to leave those in Acts of Praise and Thankfulness, whom we found plunged in Mourning and Desolation? What Pleasure, to go about sowing Joy in the Minds of Men; strewing every where Quiet and Serenity, changing the Conditions of Men, making happy ones, and working Miracles? Is it possible, there should be any so foolish, as to choose rather to see their Coffers full of Dirt and Earth, than to be Fathers of the Poor, Instruments of Providence, visible Gods, as it were, of this World, loved, blessed,

bleſſed, and almoſt adored, by
Men?

XVIII.

YET this is one of the leaſt
Advantages that Men reap from
Charity; it is of ſo great Price in
the Sight of G O D, that they
who poſſeſs it, and exerciſe it in
any eminent Manner, are peculi-
arly entituled to the Divine Fa-
vour, and more eaſily obtain the
Pardon of their Sins. According
to the Declaration of the Wiſe-
Man; *By Mercy and Truth Ini-
quity is purged*: And the Prophet
counſels *Nebuchadnezzar to break off
his Sins by Righteouſneſs*, or rather,
as it is in all the ancient Verſions,
to redeem his Sins by Alms-Deeds,
and his Iniquities by ſhewing Mercy
to

to the Poor. St. Peter assures us, that Charity shall cover a Multitude of Sins; and St. Paul, that it is a Sacrifice with which GOD is well pleased: And our Saviour hath pronounced the Merciful blessed, and that they shall obtain Mercy; that if you give Alms of such Things as you have, all Things are clean unto you. This is, as one may say, the only Resource that most Rich Men have to appease the Wrath of GOD. Their Condition of Life exposes them to great Temptations, and to great Falls; and on the other hand, they suffer little, they have by Nature and Custom a great Aversion to Mortification; so that the principal Means of Salvation that is open to them is Bounty and Charity; and
if

if they neglect to do Good, I cannot apprehend how it is possible for them to work out their Salvation.

XIX.

BUT Men, disposed to hold fast the good Things of this World, are not inclined to part with their Treasures for spiritual and invisible Riches; they require Gold for Gold; besides, they expect farther Assurances of receiving with Usury, what they part withall with so much Difficulty. Now, to Men of this Temper, I would only observe, that **G O D** vouchsafes very often to increase the Riches of those, who lend to Him by having Pity upon the Poor. Let us remember, what happened in the Desert,

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Desert, when our Saviour with five Loaves fed the Multitude that followed Him. These five Loaves were all the Provision the Apostles had, yet they distributed them with Joy, when the Wants of the People required a Supply. Did they lose any Thing by bestowing in this Manner what they had for their Subsistence? On the contrary, there were five Thousand fed with these Loaves, and yet there remained for them twelve Baskets full; this Liberality very much increased their Provision. Now this miraculous Supply is a true Figure of what often happens to charitable Persons. We have seen great Families ruined by Luxury and Gaming; and Debauchery daily overturns the best established

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the foregoing Address. 253

Fortunes; nay very often Men fall into Poverty by the same Ways, which humane Prudence judges to be the fittest to increase their Wealth; but when did ever Charity bring a Man to a Morsel of Bread? Shew me those Children that are left destitute by the Alms-Deeds of their Fathers; tho' we daily meet with those that are ruined by the Commerce or by the Employments of their Parents. On the contrary, how many extraordinary Things happen to multiply what Charity hath scattered abroad? And there are few Persons, who have very much loved this Vertue, and steadily practis'd it, but have experienced something that was miraculous in this Matter; not that G O D always

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ways makes use of extraordinary Ways to repay what we have thus lent Him, but very often doth it by natural Means, which His Wisdom disposes in a Manner equally gentle and efficacious. You have often admired those great Rivers, which from all Parts of the World pour into the Sea. These Rivers in their Source are but little Streams of Water, which, by several Channels, came from the same Ocean, and which return thither with that Pomp and Increase which You behold. It is in the same Manner that GOD returns to us a Hundred-Fold, even by open and glaring Methods, that which Charity hath secretly slid into the Hands of the Poor. An unexpected Inheritance, the
Deter-

Determination of a Law-Suit in our Favour, the Success of a great Adventure, an advantageous Match, are sometimes the Recompences of Charity in this World.

XX.

But the *Badness of the Times* is frequently made an Excuse for the Neglect of this Vertue; but I am afraid it is the Want of Charity that makes the Times so Bad. Charity, in the Sense of St. Cyprian, is a Sort of Seed, and it is not less Folly to retrench our Charity in bad Times, than it would be not to sow our Ground, when the Harvest hath been inconsiderable. Can the Times be worse than they were in *Judea*, when *Elias* had,

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as the Scriptures speak, *Shut Heaven*, when a long and terrible Drought had famished the whole Country? The Prophet himself, being in Distress, addresseth to a poor Widow for Relief; all the Provision she had remaining was only a Handful of Meal, and a Cruise of Oil, which she designed to make a Cake with for herself and Child, and then had nothing after that but Death in Prospect; yet she refuseth not to relieve the Man of G O D. If her Provision had been plentiful, the Circumstances were such as made it a great Vertue to have suffer'd him to partake in her Abundance; but she had but very little, and she gave her *All*. Now, what was the Effect of this? From that

that Time the Meal and the Oil never diminished, GOD supplying her by a continual Miracle. If in this Extremity she had governed herself by the Measures of this Age, in a few Days she had perished with Hunger. She distributed her Alms in the Heat of a pinching Famine, and the very Heat of the Famine became to her a Season of Plenty.

XXI.

ANOTHER Objection, that is sometimes urged against Exercising this Christian Vertue of Charity, is a *Numerous Family of Children*. Now, for this very Reason, You ought to abound in good Works, that Your Children may have a better Title to the Blessing

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of

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of GOD, which is their surest Portion; their Number hath never prevented You from Improving Your Money to the best Advantage. Besides, tho' You are obliged to take care of Your Children, it must not extend to the Neglect of Yourself. You are afraid lest they should want something after Your Death; and have You no Apprehension lest You should find no Treasure laid up for Yourself in the next Life? When You place Your Children in the World, though You bestow upon them a Share of Your Estate, yet still You have the Prudence to make some Reserve for Your own Subsistence in Your declining Years; and will You be so imprudent as to reserve nothing for Your
eter-

the foregoing Address. 259

eternal Well-being. Consider but Your Soul as one of them, and then You will not deprive it of that Share it ought to have in Your Possessions. You have, it may be, six, ten, or twelve Children; if You had yet one more, You would certainly provide for it, though You put Yourself to never such Streights. Let the Poor stand in the Place of that Thirteenth; which You have not, and let them have that Part in Your Estate, which You would have allotted to another Child. It may be, You have buried some, be charitable out of what must have gone for their Maintenance, and for Settling them in the World. In short, if You have a Mind to leave each of them an excellent

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Patrimony, teach them by Your own Example great Tenderness to the Poor, and Christian Zeal to relieve the Wants of Mankind; this is a *Fund* that can never be exhausted, and they will be sufficiently rich, if they can succeed in such an Inheritance.

XXII.

I know not whether what hath been urged may be sufficient to dispose the *Rich* to assist their poor Brethren; but it ought, methinks, to convince the *Poor* that GOD hath not forgotten them, but that they are dearer to Him than is generally thought. If they want the Necessaries of Life, they have reason to complain of the Injustice and Hardheartedness of the Rich,

the foregoing Address. 261

Rich, but not to murmur against the Providence of their Heavenly Father; for what hath He not done to supply all their Wants? He hath thought it not sufficient to command any one Order of Men to assist them, but hath enjoined it to all Ranks and Degrees, and hath excepted none; and the better to engage them to this Care, hath tied it upon them by the strongest Motive, which is their Interest, CHARITY having the Promises of this Life, and that which is to come. Our Saviour hath condescended to be Represented Himself in the Persons of the Poor, that Men might be ashamed to treat them with that Roughness which would reflect upon Him, and that in them they might pay Him

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Him that Honour and Respect which He deserves from them. In short, He hath tried all Methods to engage Christians to abound in Works of Charity. He hath humbled Himself to that Purpose, that He might become their Pattern; He hath invited them by Promises; He hath commanded them by Precepts; and He hath excited them by Threatnings: He hath given to His Stewards with great Bounty, that the Poor might be sufficiently supply'd: And if, notwithstanding all this, they are left to perish, and that the Rich turn that to their Own Use, which was bestowed upon them for the Relief of Others; GOD will take the Cause of the Deso-

the foregoing Address. 263

Desolate into His own Hands, and do them Justice.

XXIII.

IN the Methods of His unsearchable Providence, He may discharge those unfaithful Stewards by some unforeseen Accident which is little thought of; reduce those to extreme Poverty, who have been deaf to the Wants and Cries of the Needy; but their sure and certain Punishment will be at the Great Day of Retribution. The Terrours of that dreadful Tribunal will particularly affect them; *Depart from Me, ye Cursed, into everlasting Fire,* will be the Sentence that shall then be pronounced upon them. ‘Do You not remember (may our Saviour then say unto

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unto them) ‘ how often You have
‘ made Me suffer by Your obstinate
‘ Refusals ? Dare You expect Hap-
‘ piness from Me, when You have
‘ denied Me Bread and Water ?
‘ Ungrateful Wretches ! to refuse
‘ Your GOD that Bread which
‘ You held only from His Bounty ;
‘ to refuse Me a little Drink, to
‘ quench My Thirst ; even Me,
‘ who shed My Blood for You !
‘ Depart from Me, ye Monsters of
‘ Cruelty and Ingratitude ; and for
‘ the Time to come, let there be
‘ as great a Distance between You
‘ and Your Saviour, as there hath
‘ been between Your Hardhearted-
‘ ness and My Tenderneſs, be-
‘ tween Your Bowels of Braſs and
‘ My Infinite Mercy.

‘ Do

the foregoing Address. 265

Do not pretend that it was
a miserable lazy troublesome
Creature that You refused to re-
lieve; *Inasmuch as ye did it not to*
one of the Least of these, ye did it not
to Me. It is Your Saviour You
treated after this Manner; and
why did You not believe Me,
when I told You My Mind so
plainly? You have readily en-
tertained the Mysteries of My
Gospel, upon the Manifestation
I made of them; although they
were not less incredible. But
these Articles of Faith required
only the Profession of them;
whereas the other obliged You
to part with a Share of Your
beloved Treasure. Go, ye cur-
sed Idolaters, into everlasting
Fire, prepared for the Devil
T and

266 *Some Reflections upon*

‘ and his Angels. We shall see
‘ whether Your Gold will deliver
‘ You from those Flames to which
‘ I consign You; it is there You
‘ shall learn, by the Intensity
‘ and Duration of Your Punish-
‘ ment, whether it is Man or GOD
‘ that You have provoked by Your
‘ Covetousness.

XXIV.

O H! let me beg You to pre-
vent in time this amazing Evil,
which threatens You for a whole
Eternity; and since You are assu-
red from the Holy Scriptures, that
it is Your Saviour Himself You
assist in the Persons of the Poor,
let it be Your chief Pleasure and
Delight to feed them, to cloathe
them, to provide for their Subsistence,

the foregoing Address. 267

stence, and to cherish them as Your Children ; to procure for them all necessary Instruction, that their *Souls*, as well as *Bodies*, may find the Benefit and Advantage of Your Care for them. Oh ! let Your Zeal to do Good exceed the Forwardness of those that press to be relieved ; that You may be more ready to give, than they are desirous to receive ; and always remember, that he shall have Judgment without Mercy, who hath shewed no Mercy, and that Mercy rejoyceth against Judgment.



F I N I S.

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the foregoing

and to cheer them as I can
to procure for them all
the necessary assistance, that their
as well as their, and
the health and Advantage of Your
the them. O! in Your
and the Forward
that will be to be
that You may be more ready
than they are desirous to
and always remember
that we shall have Judgment with
our Mercy, who hath shewed us
Mercy, and that Mercy rejoiceth
in Judgment.



W. I. 2



APPENDIX.

Numb. I.

A Copy of the Commission for Building Fifty New Churches in the Cities and Suburbs of London and Westminster, and Parts adjacent.



WE, *N N E*, by the Grace of God, of Great Britain, France, and Ireland, QUEEN, Defender of the Faith, &c. To the most Reverend Fathers in God, Our Right Trusty, and Right Entirely beloved Counsellors, *Thomas* Lord Archbishop of Canterbury, Primate of all England, and Metropolitan; and *John* Lord Archbishop of York, Primate of England, and Metropolitan; Our Lord-Almoner; the Right Reverend Fathers in God, Our Right trusty and well-beloved Counsellors, *John* Lord Bishop of Bristol, Keeper of Our Privy-Seal; and *Henry* Lord Bishop of London; the Right
A s Reverend

APPENDIX

Our Right trusty and well-beloved, *Francis Assheton* Doctor in Divinity, Prolocutor of the Lower-House of Convocation, and Dean of our Cathedral-Church of *Christ*, in Our University of *Oxford*; *George Stanhope* Doctor in Divinity, Dean of our Metropolitan Church of *Canterbury*; *Henry Godolphin* Doctor in Divinity, Dean of Our Cathedral-Church of *St. Paul, London*; *William Stanley* Doctor in Divinity, Archdeacon of *London*; *George Smalridge*, *Francis Gastrell*, *Robert Moss*, and *Robert Friend*, Doctors in Divinity; and *Thomas Sherlock*, Master of the Temple; Our Right trusty, and Right well-beloved Cousin, *Thomas Earl of Thanet*; Our Right trusty, and Right well-beloved Cousin and Counsellor, *Arthur Earl of Anglesey*, *Henry Earl of Rochester*, and *William Earl of Downmouth*; One of Our Principal Secretaries of State; Our Right trusty, and Right well-beloved Cousin, *Thomas Viscount Weymouth*; Our Right trusty and well-beloved *Henry Lord Gower*; Our Right trusty and well-beloved Counsellor, *William Arundel Esquire*, Speaker of the House of Commons, and *Robert Arundel Esquire*, Chancellor of Our Exchequer; *Sir Gilbert Heathcote* Knight, Lord-Mayor of Our City of *London*, and the Lord-Mayor of Our said City for the Time being; and Our trusty and well-beloved *Sir Thomas Bury Knight*, Our first Sergeant at Law;

Sir

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Sir *Edward Northey* Knight, Our Attorney-General; Sir *Robert Raymond* Knight, Our Solicitor-General; *James Borsie*, *Hugh Smithson*, *Thomas Madlicot*, and *Thomas Croft* Esqs; Sir *William Wubers*, and Sir *Richard Haare*, Knights and Aldermen of Our City of *London*; Sir *George Newland* Knight, *John Calf* Esquire, Aldermen of Our said City of *London*; Sir *George Thorold* Knight and Baronet, and *Francis Eyles* Esquire, Our Sheriffs of Our City of *London*, and County of *Middlesex*, and Our Sheriffs of Our said City and County for the Time being; Sir *Christopher Wren* Knight, *Edward Harley* Esquire, Auditor of the *Imprest*; *John Hotkins*, *Edward Jennings*, *John Ilham*, *Robert Nalson*, *Henry Hoare*, *Francis Amosley*, and *Nathaniel Manlove* Esquires; *John Ratcliff*, Doctor of Physick; *Thomas Archer*, *Christopher Wren*, *John Fairbairn*, *Henry Bass*, and *Whitlock Bullstrode* Esquires, Granting. Whereas, in and by an Act made and passed in the last Session of Parliament, entitled, *An Act for granting to Her Majesty several Duties upon Coals for Building Fifty New Churches, in and about the Cities of London and Westminster, and Suburbs thereof, and other Purposes therein mentioned*; it is declared and enacted, That there should be erected and built of Stone, and other proper Materials, Fifty Churches with Towers, or Steeples to each of them, whereof one should be erected in the Parish of *East Greenwich*, in the County of *Kent*; and reciting that, Whereas in several Parishes in or near the

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the said Cities of *London* and *Westminster*, or the Suburbs thereof, there are some Chapels erected by well-disposed Persons, at their own Charge, for the Publick Worship of God, as Establish'd in the Church of *England*; which are fit to be converted into Parish-Churches, and to have Districts or Bounds of Parishes allotted, and assign'd to each of them; But several of them being built upon Terms for Years, under certain Ground-Rents, and therefore were not Consecrated, and there being several Deficiencies in their Constitutions, which were necessary in a Parish-Church; It is by the said Act farther enacted, That such of the said Chapels, as were fit or proper, might be made Parish-Churches: And to the end the said New Churches so to be erected, might be more conveniently situated, and the said Chapels that were fit for Parish-Churches might be accommodated and provided with all Things necessary for those residing in the said Parishes, who stand most in need thereof: It is by the said Act likewise enacted, That it should, and might be lawful to, and for us, by Letters-Patents, under the Great Seal of *Great Britain*, to nominate, constitute, and appoint such Persons, as We should think fit to be Commissioners, for the Purposes in the said Act mentioned; which Commissioners, or such, or so many of them as should by the said Commission be authorized, should within Twenty Days after they should be so constituted as aforesaid, meet,

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meet, and so from time to time, as often as there should be Occasion, with, or without Adjournments; and should enquire and inform themselves in what Parishes the said New Churches, except that for *Greenwich*, were most necessary to be built; and of proper Places for the Scites of the said respective New Churches; and also a Cemetery, or Churchyard, for each of the said Churches, for the Burial of Christian People, to be purchased. And also which of the said Chapels were fit to be made Parish-Churches, and should ascertain the several Houses, Lands, Tenements, and Hereditaments, and the Bounds and Limits which in their Judgments or Opinion, might be fit to be made distinct Parishes; and to enquire and inform themselves by the best Means they could, of the Value of such Houses, Lands, Tenements, and Hereditaments, and of the respective Estates and Interests therein, which the said Commissioners, or such, or so many of them as should be authorized as aforesaid, should think necessary to be purchased for the said Scites and Cemeteries, and for the Houses for the Habitation of the respective Ministers; And the said Commissioners, or such, or so many of them, as should be authorized as aforesaid, should on, or before the Four and Twentieth Day of *December*, One Thousand Seven Hundred and Eleven, report, or certify to us in Writing under their Hands and Seals, such Matters and Things as should appear to them upon their

their Enquiries aforesaid, with their Opinions thereupon; and present a Duplicate of such Report or Certificate to each of the two Houses of Parliament; to the end such further Directions might be given thereupon, as might be pursuant to Our pious Intentions in the Premises; as by the said Act, relation being thereunto had, may more fully appear.

Now know ye, That We reposing especial Trust and Confidence in your Abilities, Faithfulness, and prudent Circumspection; Have, Pursuant to the said Act, nominated, constituted, authorized, and appointed; and by these Presents do nominate, constitute, authorize, and appoint you, the said *Thomas Arch-Bishop of Canterbury, John Arch-Bishop of York, John Bishop of Bristol, Henry Bishop of London, Jonathan Bishop of Winchester, Nathaniel Bishop of Durham, Thomas Bishop of Rochester, Francis Atterbury, George Stanhope, Henry Godelphin, William Stanley, George Smalridge, Francis Gifford, Robert Moss, Robert Fennel, Thomas Sherlock, Thomas Earl of Thanet, Arthur Earl of Anglesey, Henry Earl of Rochester, William Earl of Dartmouth, Thomas Viscount Weymouth, Hastings Lord Gower, William Bromley, Robert Benson, Sir Gilbert Lambart, and the Lord-Mayor of London for the Time being; Sir Thomas Powys, Sir Edmund Northey, Sir Robert Raymond, James Bertie, Hugh Smithson, Thomas Medlicott, Thomas Cross, Sir William Withers, Sir Richard Hoare, Sir George Newland, John Cass, Sir George*

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George Thorold, Francis Eyles, and the Sheriffs of London and Middlesex for the Time being, Sir Christopher Wren, Edward Harley, John Hoekins, Edward Jennings, John Isham, Robert Nelson, Henry Hyde, Francis Annesley, Nathaniel Manley, John Raciuss, Thomas Archer, Christopher Wren, John Vanbrugh, Henry Cox, and Whitlock Bulstrode, to be Our Commissioners for the Purposes in the said Act, and herein after mentioned. And We do hereby direct, authorize, require, and command you, Our said Commissioners, or any Five or more of you, within twenty Days after the Day of the Date of these Our Letters Patents, to meet, and so from Time to Time, as often as there shall be Occasion, with, or without Adjournments, and to enquire, and inform yourselves, in what Parishes the said New Churches, except that for Greenwich, are most necessary to be built, and of proper Places for the Sites of the said respective New Churches; and also, a Cemetery, or Church-Yard for each of the said Churches, for the Burial of Christian People to be purchased; and also, which of the said Chapels are fit to be made Parish-Churches; and to ascertain the several Houses, Lands, Tenements, and Hereditaments, and the Bounds and Limits, which, in your Judgment or Opinion, may be fit to be made distinct Parishes; and to enquire, and inform yourselves, by the best Means you can, of the Value of such Houses, Lands, Tenements, and Hereditaments, and of the respective

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Estates

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Estates and Interests therein, as you Our said Commissioners, or any Five or more of you, shall think necessary to be purchased for the said Scites and Cemeteries, and for the Houses for the Habitation of the respective Ministers; and that you, or any Five or more of you, do, on or before the Four and twentieth Day of *December*, One Thousand Seven Hundred and Eleven, report, or certify to us in Writing, under your Hands and Seals, such Matters and Things, as shall appear to you, upon your Enquiries aforesaid, with your Opinions thereupon; and likewise present a Duplicate of such your Report or Certificate, to each of the two Houses of Parliament; to the end such further Directions may be given thereupon, as may be pursuant to Our pious Intentions in the Premises.

And these Presents, or the Inrollment, or Exemplification thereof, shall be to you, and every of you, and all others herein concerned, a sufficient Warrant and Discharge for all, and whatsoever Matters and Things shall be done, executed, or performed in Pursuance of the same, or of Our Pleasure herein declared.

In Witness whereof, We have caused these Our Letters to be made Patents. Witness Ourself at *Westminster*, the One and Twentieth Day of *September*, in the Tenth Year of Our Reign.

By Writ of Privy-Seal,

WRIGHT.

Numb.

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Numb. II.

A Treatise about Building of Churches, by Edward Wells, D. D.

AFTER this Article about the Churches was finished by Mr. Nelson, there was sent to him, by the Reverend and Learned Dr. Wells, a Discourse concerning the great Duty of Rich Men to contribute liberally to the Building, Re-Building, or Repairing, and Beautifying of Churches, written by himself; which out of the great Respect he had for Mr. Nelson's Judgment, he communicated to him in Manuscript some short Time before his last Illness. Who carefully perused it, and returned it to him last October, with a Letter dated Oct. 12. 1714. which begins thus: *I have read over with a great deal of Pleasure and Satisfaction your Treatise about Building Churches, &c. and am of Opinion, it may be of great Use to the Publick, &c.* Which is the last Letter, he saith, he had the Happiness to receive from him; he falling ill presently after. Hereupon, the Doctor designs to publish this his Treatise, which is addressed to the Nobility, and other Rich, even as this to *Persons of Quality and Estate.* There was also written by Mr. Nelson himself, An Account of the Commissioners for Building Fifty New Churches, and communicated to John Chamberlayne Esq; which is made an Appendix to his Second Part of *The Present State of Great-Britain*, Pag. 477. to which the Reader is referred.

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Numb. III.

*The Queen's Letter to the Lord Bishop
of London.*

ANNE R.

RIGHT Reverend Father in God,
Our Right Trusty and Well-be-
loved Counsellor, We greet you
well: Whereas the *Society for the Propagation
of the Gospel in Foreign Parts*, have humbly
represented unto Us, That their Expences
having for several Years then past exceeded
their Income, which arises chiefly from the
voluntary Contributions of their own Mem-
bers; We were graciously pleased to grant
unto them Our Royal Letters, bearing Date
the 5th Day of *May* 1711. for making a
Collection in Our Cities of *London* and *West-*
minster, and Our Borough of *Southwark*, and
the Places adjacent: Which said Letters had
a very good Effect towards enabling them to
carry on the good Designs for which they
were incorporated: And whereas the said
Society have since that Time not only en-
larged the Number of their Missionaries,
Catechists, and School-Masters, and have
been obliged to increase several of their Sa-
leries, but also have engaged to maintain
Two Missionaries among the *Indian* Sachems,
bordering upon *New-York*; which last En-
gagement alone, comprehending School-
Masters and Interpreters, with other inci-
dental Charges, will amount to more than
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one Half of the said Society's Annual Subscriptions; and have thereupon humbly besought Us to grant unto them the like Letters, for making Collections in Our Cities of *London* and *Westminster*, and such Places as are within Ten Miles distance from the same, from such Persons as shall be well-disposed and inclined to contribute towards this pious and charitable Work: We taking into Consideration the great Expences of the said Society in providing Learned and Orthodox Ministers to preach the Gospel, as well to Our Subjects in Our Colonies and Plantations, as to the neighbouring *Indians* in *North-America*, in furnishing the said Ministers with Libraries for their own Use, and with Bibles, Common-Prayer Books, and other Books of Devotion, to be distributed among their Congregations, and in doing and performing such other Matters and Things as above-mentioned, much beyond their Annual Income, but very requisite for pursuing that good End, for which the said Society was at first instituted: And We being always ready to give the best Encouragement and Countenance to Undertakings which tend so much to the promoting true Piety and Our Holy Religion, are graciously pleased to condescend to their Request, and do hereby expressly require you to take Care, that Publication be made thereof on *Trinity-Sunday* next, in all such Parishes of Our Cities of *London* and *Westminster*, and other Places within Ten Miles distance

distance from the same, as are within your Diocese; That upon this Occasion the Ministers in each Parish do effectually excite their Parishioners to a liberal Contribution, whose Benevolence towards carrying on the said charitable Work shall be collected the Week following at their respective Dwellings, by the Church-Wardens or Overseers of the Poor in each Parish; and the Ministers of the several Parishes are to cause the Sums so collected to be paid immediately to the Treasurer, or Treasurers for the Time being, of the said Society, to be accounted for by him or them to the Society, and applyed to the carrying on, and promoting their above-mentioned good Designs: And so We bid you heartily farewell. Given at Our Court at St. James's, the Fourth Day of May 1714. in the Thirteenth Year of Our Reign.

By Her Majesty's Command

BOLINGBROKE.

Note. The same Letter Mutatis Mutandis was directed to the Arch-Bishop of Canterbury, the Bishops of Winchester, Durham, Exeter, Rochester, Bristol, and Chester.

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Numb. IV.

A LETTER from a Member of the *Society for Propagation of the Gospel in Foreign Parts*, to his Friend in London.

Giving an Account of a Second Address from the said Society to the QUEEN, for causing their good Designs to be recommended to the Citizens of London, Westminster, Exeter, and Bristol, with the Borough of Southwark, and some other chief Trading Towns, by the respective Ministers of the Parishes there, in their Sermons on Trinity-Sunday next, [1714.] in London, Westminster, Southwark, and Places adjacent; and on Sunday July 11. in the other Cities and Towns.

S I R,

WHEN Her Gracious Majesty, moved by an Address from the *Society for Propagating the Gospel in Foreign Parts*, was pleas'd to grant Her Letters for Promoting its Good Designs, for a Collection to be made within the Cities of London and Westminster, with the Borough of Southwark, on Trinity-Sunday 1711. You had in a former Letter a short and true Account given of the Reason for that Application, and such a Collection, which, by the Blessing of God on the Endeavours of the City Clergy, in stirring up the Hearts of their Auditors, became very successful.

You'll give me Leave now, upon their renewed Instances to Her Majesty for a *Second Collection*

Collection to the same Purpose, to account for that likewise, why it should be made, after the Encouragement already given, within Three Years after the former, and extended farther than it was before: And this will be done, by reminding you of what was then thought proper to be urg'd in this Manner, and by adding such farther Hints as may be assisting to the good Work without Doors, whilst the *Clergy* respectively shall more effectually solicit the Christian Compassion of their Congregations within. You'll please to remember then, 1. That the Society was incorporated by Royal Charter but in the Year 1701. 2. That tho' it is composed of Lords Spiritual and Temporal, Dignitaries of the Church, and Country as well as City Clergy, Members of Parliament, private Gentlemen, Merchants, Citizens of *London*, &c. who do most of them subscribe yearly a certain Sum towards carrying on this great and necessary Work; and are empower'd to receive Benefactions for the same Purpose, some of which, either by Free-Gifts, Legacies, or otherways, have amounted to 1000 *l* and upwards; yet have they expended, as appears from the annual Audits of their Treasurer's Accounts, some Thousands of Pounds beyond their stated Income. 3. That their Design being to make Provision for Ministers and the Publick Worship of God in the *British* Plantations, Colonies, and Factories in *America*, and whatever else may be thought necessary for the Propagation

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tion of the Gospel in Foreign Parts: They have accordingly communicated the glorious Light of the Gospel to those that sit in Darkness and the Shadow of Death: by whom is not only meant those *Indians of North-America*, bordering for many 100 Miles extent upon *Nova Scotia, New England, New York, the Jerseys, Pennsylvania, Maryland, Virginia, the Carolines, &c.* and who are all of 'em either Her Majesty's Subjects or Confederates; but even many of those who bear the Name of Christians, that have been settled above an Hundred Years in some of those Colonies, and yet were in Danger to become as much Strangers to the Gospel, and to all the Ordinances of our Holy Religion, as the very *Pagan* themselves, their Neighbours.

These neglected and abandoned Christians have been for these Thirteen Years last provided by the Society with Ministers, Catechists, School-Masters, Bibles, Prayer-Books, Catechisms, and other Sorts of religious small Tracts; and God has been pleased so to bless and prosper the Designs of the Society, that where-ever they have established Missionaries, Catechists, or School-Masters, there is a new Face of Religion; and many of those, who 'tis to be feared, knew little more of Christianity but the Name, and rarely frequented any Place of Religious Worship, are become not only Hearers, but Communicants, according to the Rites of the Church of *England*: And as they themselves, so also their Children

Children, Servants, and several of their Slaves, both *Indians* and *Negroes*, are instructed in the Christian Faith: But these Things could not be done without expending very considerable Sums of Money; for the yearly Allowance to almost every Missionary amounted to, from 50 to 80 *l. per Annum*: Nay, one had 100 *l.* another an Itinerant, 200 *l.* not to reckon 300 *l. per Annum*, lately promised by the Society, for the Maintenance of Two Ministers to be sent to the *Indian Nations* next bordering on *New-York*, at the Request of their *Sachems*, (who came over to *England* some Time since for that Purpose) and upon the Recommendation of the *QUEEN*, who is graciously pleased to take upon Herself the Charges of building a Fort, a Chapel, and a House for each of the said Ministers. One of which has been dispatched to the *Albany*, with an Interpreter, at a considerable Expence to the Society; and Power is given to some upon the Spot, to forward another to the *Onondagoes*, if need be, before the Society can make such Provision.

Besides the yearly Allowance of the aforesaid Sums, every Missionary has been furnished with 10 *l.* worth of \dagger Books for his

\dagger A Catalogue of the Books delivered and sent to the Society's Missions, from November 1704, to May 1711, being in all Fifty, is found among Mr. Nelson's Papers relating to the Affairs of the said Society, which seem to have been collected for an Appendix to his Address to Persons of Qualifications.

own Library, and 5 l. worth of small practical Tracts to be distributed *Gratis* among their respective Parishioners. And these Charges having much increased of late Years, beyond the Advantages of the first Collection, (tho' it is hereby thankfully acknowledged to have risen to 3000 l. and upwards) by fresh Calls for Missionaries, itinerant and stated, for Catechists, School-Masters, Libraries, &c. That the Society have been obliged humbly to address Her Majesty a *Second* time to encourage their Designs, by issuing Her Royal Letters, not only to the Lords the Bishops of *London* and *Winchester*, but to the Bishops of some other Dioceses, in which the Cities and Trading Towns lie, where a like Collection is to be made, that they should direct the Ministers, in their respective Jurisdictions, to recommend, in their Sermons on the respective *Sundays* mention'd in Her Majesty's Letter, the Usefulness and Necessity of this good Work, and exhort their People to contribute chearfully thereto, according to their several Abilities, and as God shall incline them, when the aforesaid Collection, which will be from House to House, is made. And now you are so fully apprized of the Society's State and Condition, I doubt not, but, as before, you will set a very good Example, by opening your Hand liberally: And that the Merchants and Traders of each Place, to which the Queen's Letters are directed, especially those whom God has bless-

fed with plentiful Fortunes, raised out of those Colonies and Plantations, whose spiritual Wants the Society had been supplying for these Thirteen Years past, will not be behind you in this *Labour of Love*. Which that God may reward a Thousand-fold into your Bosoms, are the hearty Prayers of,

Dear S I R,

Tours, &c.

Numb. V.

The following Reasons for incorporating a Society, by Royal Charter, for propagating the Established Religion among the Popish Natives of Ireland, are humbly submitted to Consideration.

WHEN difficult and expensive Undertakings have been set on Foot, it hath been thought advisable to carry them on with a Common Fund, and by the united Endeavours of many. Trade hath, of late Years, been wonderfully improved and extended to the remotest Parts of the Earth by these Means; and what had been impracticable to Men acting separately, hath not only been happily attempted,

ed, but brought to great Perfection, by Companies having a Joint-Stock, and negotiating by Concert. The same Method hath been successfully used in the Propagation of Religion. There is a *Congregatio de propagandâ Fide*, erected at *Rome*, which hath been very active in spreading the *Romish* Religion in *Asia* and *America*, and not only in stopping the Progress of the Reformation, but in gaining Ground in several Parts of *Europe*. There are three Societies incorporated by Charter in *Great-Britain* for the Propagation of Religion; I cannot give any Account of that Society appointed to promote the Christian Religion in *New-England*, upon the Application of Mr. *Boyle*, or of that in *North-Britain*; but the Corporation, which meet at *London*, for propagating the Gospel in Foreign Parts, hath, with the Blessing of God, had great Success, as appears from the printed Accounts of their Proceedings.

From the Experience of other Cases of the like Nature, it is humbly presumed, that an incorporated Society, consisting of the Lord Primate of all *Ireland* as President, the Arch-Bishops and Bishops, and some of the Nobility, Clergy, and Gentry of *Ireland*, would be very useful, if not necessary towards propagating the Protestant Religion in *Ireland*. For this Work cannot be carried on effectually there without great Charge and Expence; and it is not to be doubted, but that it will meet with much Opposition and Obstruction, especially from those of the *Romish*

Communion, both at Home and Abroad. But a standing incorporated Society would be capable, in some Measure, of overcoming these Difficulties.

A Power of Collecting and Disposing of the publick and private Charity of Her Majesty's Subjects, of receiving Legacies, and making Purchases for promoting this Design, would put them into a Capacity of defraying the Expence of it. And it would be a strong Motive and Inducement to good Christians to contribute to the Work, if there were a Corporation of eminent and worthy Persons settled and appointed, to whom they might give their Benefactions with all reasonable Grounds of Assurance, that they would be applied to the Uses for which they were intended.

And as for the Obstructions and Difficulties which this Undertaking might meet with, an united Body would have greater Power and Ability to overcome them, than single Persons can have.

The Progress of the Established Religion among the Natives, being the professed Design and Business of the Society, it is probable, that better Care would be taken of it, than if it were left at large to every private Person.

Besides, every one, who hath this Work at Heart, will consider, that an incorporated Society would always keep Life and Spirit in it. The Conversion of the *Irish* hath been attempted now and then by a few,
and

and it hath dropped, because they were baffled and defeated by greater Obstacles and Difficulties, than they were able to struggle with. But a Society, consisting of Persons of great Zeal and Piety, Power and Interest in the Kingdom, would be capable of keeping the Design always on Foot. A Succession of Men appointed to promote it, would preserve it from sinking, by supporting such as laboured with Hardships in the Undertaking, and by exciting others to put their Hands to it. They would take Care, that the Weight and Burden of the Work should not be laid upon a few, by making it a constant and general Work throughout the Kingdom.

And if such of the Nobility and Gentry of *Ireland*, as are zealously disposed to promote this Design, would condescend to be Members of this Society, there would be no just Ground of Umbrage given, that the Rights and Powers of the Clergy would be invaded thereby; because it is not expected, that any Spiritual Authority, or Ecclesiastical Jurisdiction should be given to the Members of this Society, as such. The Devout and Charitable among the Laity are invited only to give their Advice and Assistance, their Countenance and Encouragement to this good Work; to befriend it in Parliament, and on other Occasions; to promote it among their Neighbours and Tenants; to contribute towards carrying it on themselves, and to procure the Charity of

others; and to use their Endeavours to defeat the Opposition, and to remove the Hindrances it may meet with throughout the Kingdom. So that, by such a mixt Society, the Power and Interest of the Laity, and the Labours and Endeavours of the Clergy, would be joined together in carrying on this Work; by which united Force, it is probable, it might be sooner, and more easily accomplished, than otherwise can be well expected.

If Her Majesty would be pleased so far to countenance the Design, as to appoint and constitute a Society on Purpose to promote it, so remarkable an Instance of the Royal Approbation and Encouragement, would excite and animate many to come into it; every good Christian, every good Subject would chearfully follow the Example of so great, and so excellent a Queen. This may be reasonably expected from the Experience of former Times, wherein this Work hath always succeeded, when recommended from the Throne. Queen *Elizabeth* observing, that the *Irish* were not to be converted by hearing Prayers or Sermons, in a Language which they did not like, or did not understand, sent an *Irish* Press at Her own Charge to *Ireland*, and ordered the *New Testament*, and Book of *Common-Prayer* to be published in that Language and Character, that so the common People might have Divine Offices in their own Language, by which Means many of the ignorant Sort were made Protestants

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testants in those Days. King *James* the First (whose Bounty to the Church of *Ireland* was very great) having given a Commission to the Lord Deputy, Lord Primate, Lord Chancellor, Lord *Willmot*, Lord *Cawfield*, Sir *William Jones*, Sir *Dudley Norton*, Sir *Francis Annesley*, Sir *Nathanael Rich*, and some others, to enquire into the State of that Church and Kingdom, upon their Report, ordered, *That the New Testament and Common-Prayer-Book translated into Irish, should thereafter be frequently used in the Parishes of the Irishrie, and that every Non-Resident should constantly keep and continue one to read Service in the Irish Tongue*, by which Method the Protestant Religion was for some Time successfully propagated in that Kingdom. And it is not to be doubted, but Her Majesty's Sovereign Authority, and Pious Example would be attended with greater Success in the Prosecution of this Design; the Royal Countenance would add new Life and Vigour to it at present; and by incorporating a Society to promote the Conversion of the *Irish*, Her Majesty would not only secure the Progress of this Work during Her own precious Life, but would also transmit the Care of it to Posterity.

Apr. 1712.

Numb. VI.

*King Charles the First's Vow concerning
the restoring Church-Lands. Dated
at Oxford, 13. Ap. 1646.*

I A. B. do here promise, and solemnly
vow, in the Presence, and for the Ser-
vice, of Almighty God, That if it shall
please His Divine Majesty of His Infinite
Goodness, to restore me to my just Kingly
Rights, and to re-establish me in my Throne,
I will wholly give back to His Church, all
those Impropropriations which are now held
by the Crown; and what Lands soever I
now do, or should enjoy, which have been
taken away, either from any Episcopal See,
or any Cathedral or Collegiate Church, from
any Abby, or other Religious House. I
likewise promise for hereafter, to hold them
from the Church, under such reasonable
Fines and Rents, as shall be set down by
some conscientious Persons, whom I promise
to choose with all Uprightness of Heart,
to direct me in this Particular. And I most
humbly beseech God to accept of this my
Vow, and to bless me in the Designs I have
now in Hand, through Jesus Christ our
Lord. *Amen.*

CHARLES R.

Oxford, 13. Ap. 1646.

Numb.

Numb. VII.

To the QUEEN's most Excellent
Majesty.

*The humble Representation of the Governours
of the Bounty of Queen ANNE, for the
Augmentation of the Maintenance of the Poor
Clergy, &c.*

IN Obedience to Your Majesty's Com-
mands, signified to us at a General
Court holden in *White-Hall*, on the first
of July 1709. by his Grace the Lord Arch-
bishop of *Canterbury*; We the Governours of Your
Majesty's Bounty to the Poor Clergy, humbly
beg Leave to represent to Your Majesty, that
after having made an Enquiry into, and
procured an exact List of all the Livings in
England and Wales, under 80 *l. per Ann.* from
the Lords the Bishops of the respective Dio-
ceses, pursuant to the Directions of Your
Majesty's Royal Charter, granted to us, and
laid the same before Your Majesty.

We have met in many General Courts,
and Courts of Committees, to consider of,
consult, advise, agree upon, and draw up pro-
per and necessary Rules, Methods, Directions,
Orders and Constitutions, for the better Rule
and Government of our Corporation, and for re-
ceiving, accounting for, and managing all the
Revenues granted by Your Majesty to us, and
for the distributing, paying and disposing of the
same,

same, &c. And that having prepared and agreed upon some *Rules* hereunto annexed, relating to the Distribution of Your Majesty's said Bounty; We humbly beg Leave to lay them before You, for Your Majesty's Royal Approbation.

We have also considered of the State of the Revenue of the First Fruits and Tenths, which Your Majesty has been most graciously pleased to vest in Us for the Benefit of the Poor Clergy, the State of which Revenue, soon after the Opening our Commission, appear'd thus :

The First Fruits and Tenths computed at a Medium of Twenty Years, do amount one Year with another to about 17000 *l. per Ann.* but we found the said First Fruits and Tenths charged with Grants and Pensions, (several of them for Life) to the Value of about 11000 *l. per Ann.* and with an Arrear of the same, amounting to about 21000 *l.* All which Arrear we have been discharging till very lately, and have also bought off the Lady Waldegrave's Pension of 1000 *l. per Ann.* granted to her for a Term of Years, which with the 500 *l. per Ann.* payable to the late Mr. Petre, (which Your Majesty was graciously pleased to discharge) reduces our yearly Payments to 9500 *l.* or thereabouts.

As we found the Revenue incumber'd with the aforesaid Grants and Arrears thereof on the one Hand, so we likewise found on the other, that there was a very great Sum of Money due from the Clergy and their Predecessors,

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decessors, at the Time of your Majesty's vesting the same in this Corporation : We have therefore spent much Time in our Enquiry after the same, and in Distinguishing between the sperate and desperate Debts of the Clergy ; and it appear'd to us, that almost all the Sums of Money due from the Predecessors of the present dignified Clergy, and Incumbents of Livings, were of the latter Sort,

Wherefore being extremely sensible, how heavy the Burden of the said Debts has lain upon the Poor Clergy, upon the Account of which many Persons have refused to take Institution of their Livings, lest they should be Obnoxious to the great Debts contracted by several of their Predecessors, and thereby ruin themselves and Families. And we being no less sensible how great the Expectation of the World has been (ever since our Incorporation) and especially of Poor Clergy, to see and taste some of the happy Fruits of Your Majesty's unparallel'd Bounty to the Church.

We thought we could not better consult Your Majesty's Honour, nor answer the Ends of our Establishment and Trust, than by finding out some Expedient for the present Ease and Relief of the Poorest of the Clergy ; and perceiving that the Revenue, and the Debts, and Incumbrances thereupon, bore so near a Proportion to each other, that little or nothing could be spared from thence to be distributed among the Incumbents of
the

the smallest Livings; the only Method remaining was, by way Augmentation, to discharge all Livings of such a Value, from the Payment of First Fruits and Tenths, and all Arrears thereof for ever; and accordingly we most humbly applied for, and obtained Your Majesty's Gracious Permission, to bring into Parliament a Bill or Bills, for the Discharging small Livings from the Payment of Tenths and First Fruits, and this has been the Work of two or three Winters last past: And we find that out of near 16000 Benefices in *England* and *Wales*, about 4000 are now discharged, by Virtue of the late Act of Parliament made for that Purpose, and that in Consequence of the said Discharge, the yearly Revenue of Tenths only, which before did amount to about 12500 *l.* is now sunk to about 9500 *l.* and the Revenue of First Fruits is also fallen proportionably to the Number of Livings return'd to be under the improved yearly Value of 50 *l.* and to the End that we might render the remaining Part of Your Majesty's Bounty as effectual as possible, for Your most Gracious Purposes, we have frequently ordered Prosecutions in Your Majesty's Court of *Exchequer*, against all Persons whatsoever, that are in Arrear for their First Fruits or Tenths, and several are now actually under Prosecutions; but it having been represented to us by the Officers of Your Majesty's *Exchequer*, that they could not send out Process against the Incumbents

cumbents of any Livings, till they had distinguished by the Bishop's Returns, which were chargeable, and which not; nor could the Bishops execute such Process, till new Books of Tenth were made, and new Rolls of Livings chargeable with Tenth sent down to them: We desired the Barons of Your Majesty's *Exchequer*, to give the necessary Orders to the Officers of the First Fruits, to prepare a new Book of Tenth, which has been the whole Business of the last Year; and till that was done, we have been obliged to stop Process against all Incumbents of Livings with Cure of Souls; but we have actually prosecuted and recovered several Sums of Money from several Dignitaries of the Church, or their Executors.

We have also from time to time received several Proposals, for the improving and rendering more effectual Your Majesty's great Charity to the Clergy, and the same are now under Consideration: But upon this Occasion we humbly beg Leave to represent to Your Majesty, that the Obligation we lie under by our Constitution, of holding no Court without the Assistance of a Bishop, a Privy-Counsellor, and a Judge, or Queen's Council, has so often put a stop to our doing any Business, either in *Winter*, when Your Majesty's Service in Parliament, Councils, or Courts of Justice, requires their Attendance; or in *Summer*, when the Lords the Bishops are visiting their respective Dioceses, and the Judges in their Circuits, and Your Ma-

jefty's

jeſty's Court and Council removed from Town: That we moſt earneſtly beſeech Your Majeſty to allow us to conſider of, and propoſe to Your Majeſty ſome proper Methods to obviate thoſe, and other Inconveniencies of our preſent Conſtitution.

January 19.
1722.

By Order of the Governours,

L. S.

John Chamberlayne,
Secretary.

Numb. VIII.

Rules and Orders for the Augmentation of the Maintenance of the Poor Clergy, &c. ratified and confirmed by Her Majeſty, under the Great Seal of Great-Britain, the 5th of March, 1713-14.

I. **T**HAT the Augmentations to be made by the ſaid Corporation, ſhall be by the Way of Purchase, and not by the Way of Penſion.

II. That the ſtated Sum to be allowed to each Cure which ſhall be augmented, be 200 l. to be inveſted in a Purchase, at the Expence of the Corporation.

III. That

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III. That the Governours shall begin with augmenting those Cures, that do not exceed the Value of 10 *l. per Ann.* and shall augment no other, till those have all received our Bounty of 200 *l.* except in the Cases, and according to the Limitations hereafter named.

IV. That in order to encourage Benefactions from others, and thereby the sooner to complete the Good that was intended by our Bounty, the Governours may give the said Sum of 200 *l.* to Cures not exceeding 35 *l. per Annum*, where any Persons will give the same, or greater Sum or Value, in Lands or Tythes.

V. That the Governours shall every Year, between *Christmas* and *Easter*, cause the Account of what Money they have to distribute that Year to be audited; and when they know the Sum, publick Notice shall be given in the *Gazette*, or such other Way as shall be judged proper, that they have such a Sum to distribute in so many Shares; and that they will be ready to apply those Shares to such Cures as want the same, and are by the Rules of the Corporation qualified to receive them, where any Persons will add the like or greater Sum to it, or the Value in Lands or Tythes for any such particular Cure.

VI. That if several Benefactors offer themselves, the Governours shall first comply with those that offer most.

VII. Where

VII. Where the Sums offered by other Benefactors are equal, the Governours shall always prefer the poorer Living.

VIII. Where the Cures to be augmented are of equal Value, and the Benefactions offered by others are equal, there they shall be preferred that first offer.

IX. Provided nevertheless, that the Preference shall be so far given to Cures not exceeding 10 *l. per Annum*, that the Governours shall not apply above One third Part of Money they have to distribute that Year, to Cures exceeding that Value.

X. Where the Governours have expected till *Michaelmas* what Benefactors will offer themselves, then no more Proposals shall be received for that Year; but if any Money remain after that to be disposed of; in the first place, two or more of the Cures in the Gift of the Crown, not exceeding 10 *l. per Ann.* shall be chosen by Lot, to be augmented preferably to all others: The precise Number of these to be settled by a General Court, when an exact List of them shall be brought in to the Governours.

XI. As for what shall remain of the Money to be disposed of after that, a List shall be taken of all the Cures in the Church of *England*, not exceeding 10 *l. per Annum*; and so many of them be chosen by Lot, as there shall remain Sums of 200 *l.* for their Augmentation.

XII. When all the Cures not exceeding 10 *l. per Annum*, shall be so augmented, the Governours

Governours shall then proceed to augment those of greater Value, according to such Rules as shall at any Time hereafter be proposed by them, and approved by Us, our Heirs or Successors, under our or their Great Seal.

XIII. That all charitable Gifts, in real or personal Estates, made to the Corporation, shall be strictly applyed, according to the particular Direction of the Donor or Donors thereof, where the Donor shall give particular Directions for the Disposition thereof: And where the Gift shall be generally to the Corporation, without any such particular Direction, the same shall be applyed, as the rest of the Fund or Stock of the Corporation is to be applyed.

XIV. That a Book shall be kept, wherein shall be entred all the Subscriptions, Contributions, Gifts, Devices, or Appointments, made or given of any Moneys, or of any real or personal Estate whatsoever, to the Charity mentioned in the Charter, and the Names of the Donors thereof, with the Particulars of the Matters so given; the same Book to be kept by the Secretary of the Corporation.

XV. That a Memorial of the Benefactions and Augmentations made to each Cure, shall, at the Charge of the Corporation, be set up in Writing on a Stone, to be fixed in the Church of the Cure so to be increased, there to remain in perpetual Memory thereof.

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XVI. When

XVI. When the Treasurer shall have received any Sum of Money for the Use of the Corporation, he shall, at the next General Court to be holden after such Receipt, lay an Account thereof before the Governours, who may order and direct the same to be placed out for the Improvement thereof, upon some publick Fund, or other Security, till they have an Opportunity of laying it out in proper Purchases for the Augmentation of Cures.

XVII. That the Treasurer do account annually before such a Committee of the Governours, as shall be appointed by a General Court of the said Corporation, who shall audit and state the same; and the said Account shall be entred in a Book to be kept for that Purpose, and shall be laid before the next General Court after such Stating; the same to be there re-examined and determined.

XVIII. The Persons whose Cures shall be augmented, shall pay no manner of Fee or Gratification to any of the Officers or Servants of this Corporation.

Numb.

Numb. IX.

Whitehall, April 5. 1714.

Forms of Proposals for augmenting small Livings, &c.

THE Governours of *The Bounty of Queen ANNE, &c.* having lately given Notice, that they have a considerable Sum of Money ready to be distributed in the Augmentation of poor Cures, &c. do hereby further advertise, That they will now receive Proposals from all such Persons as desire to join with them in augmenting, &c. and that the Proposals must be made in the following Manner.

In Case of a Proposal of Money.

1. *A. B.* of *M.* in the County of *N.* [(a) *Gent.*] proposeth and promiseth to the Governours of *The Bounty of Queen ANNE*, for the Augmentation of the Maintenance of the poor Clergy, to advance and pay the Sum of [(b) 200 l.] so soon as the said Governours shall order the Sum of 200 l. out of their Revenue to be added thereto, to be laid out for a perpetual Aug-

(a) If a *Gent.* say *Gent.* if of other Condition, express it as it is.

(b) The Sum must not be less than 200 l. if more, express it.

C c 2

mentation

mentation of the [(c) Rectory] of C. in the County of D. and Diocese of E. In Witness whereof, he hath hereunto set his Hand and Seal, the Day of

*Scaled and delivered
in Presence of*

(c) *Where 'tis a Rectory, say, as above, the [Rectory] of C. in the County of D. and Diocese of E.*

Where 'tis a Vicarage, say, the [Vicarage] of C. in the County of D. and Diocese of E.

Where 'tis a Curacy, say, the [Curacy of the Chapel of F. in the Parish] of C. in the County of D. and Diocese of E.

Upon Receipt of the Money, the Governours shall give the Benefactor an Instrument under their Common Seal, in this Form.

THE Governours of the Bounty of Queen ANNE, for the Augmentation of the Maintenance of the poor Clergy, do hereby acknowledge to have received of A. B. of M. in the County of N. [(a) Gent.] the Sum of [(b) 200 l.] and do hereby promise to add thereto the farther Sum of 200 l. and to lay out the whole Sum of with all convenient Speed, in a Purchase of Lands, Tythes, or other Hereditaments, to be settled for a perpetual Augmentation of the [(c) Rectory]

(a) (b) (c) *as before.*

of

of C. in the County of D. and Diocese of E. pursuant to Her Majesty's Rules, and until such Purchase can be made, will apply the Profits to be made thereof, for the Benefit of the [(d) Rector of the said Church] In Witness, &c.

(d) If a Rectory, say as above, [Rector of the said Church.]

If Vicarage, say, [Vicar of the said Church.]

If Curacy, say, [Curate of the said Chapel.]

In case of a Proposal of Lands or Tythes as a Gift.

II. **A. B.** of M. in the County of N. [(a) Gent.] proposeth and promiseth to the Governours of The Bounty of Queen ANNE, for the Augmentation of the Maintenance of the poor Clergy, well and sufficiently to convey and assure, or procure to be conveyed and assured, the [(e) Tythes] of G. in the County of H. of the full Value of [(b) 200 l.] to or for the Benefit of the [(f) Rector] of

(a) (b) as before.

(e) When 'tis Tythes, say, as above, [Tythes] of G. &c.

When Land, say, [a Messuage or Tenement, and Acres of Land, situate, lying, and being in] G. &c.

(f) If it be a Rectory, say, as above, [Rector] &c.

If a Vicarage, say, [Vicar] of C. in the County of D. and Diocese of E.

APPENDIX.

C. in the County of D. and Diocese of E. and his Successors, for a perpetual Augmentation of the said [(g) Rectory] in such Manner as the said Governours shall order, and their Council shall advise, so soon as the said Governours shall order the Sum of 200 l. out of their Revenue, to be laid out for a further perpetual Augmentation of the said [(g) Rectory.] In Witness, &c.

If a Curacy, say, [Curate of the Chapel of F. in the Parish] of C. in the County of D. and Diocese of E.

(g) If it be a Rectory, say, [Rectory.]

If a Vicarage, say, [Vicarage.]

If a Curacy, say, [Curacy.]

Upon such Conveyance made, the Governours shall give the Benefactor an Instrument under their Common Seal, to this Effect.

THE Governours of The Bounty of Queen ANNE, for the Augmentation of the Maintenance of the poor Clergy, in Consideration of a Benefaction in [(e) Tythes] made by A. B. of M. in the County of N. [(a) Gent.] do hereby promise to lay out the Sum of 200 l. with all convenient Speed, in a Purchase of Lands, Tythes, or other Hereditaments, to be settled for a further perpetual Augmentation of the [(c) Rectory] of C. in the County of

(e) (a) (c) as before.

D. and

D. and Diocese of E. pursuant to Her Majesty's Rules, and until such Purchase can be made, will apply the Profits thereof for the Benefit of the [(d) Rector of the said Church.] In Witness, &c.

(d) as before.

In case of a Proposal of Lands of the Value of above 400 l. where the Party is not willing to give the Whole.

III. *A. B.* of *M.* in the County of *N.* [(a) Gent.] proposeth and promiseth to the Governours of The Bounty of Queen ANNE, for the Augmentation of the Maintenance of the Poor Clergy, well and sufficiently to convey and assure, or procure to be conveyed and assured, the [(e) Tythes] of *G.* in the County of *H.* of the full Value of [(h) 400 l.] and upwards, to, or for the Use and Benefit of the [(f) Rector] of *C.* in the County of *D.* and Diocese of *E.* and his Successors, for a perpetual Augmentation of the said [(g) Rectory] in such Manner as the said Governours shall order, and their Council shall advise. They, the said Governours, paying

(a) (e) (f) (g) as before.

(h) 400 l. Value is the least for which the Governours are entitled to pay 200 l. if the Value be more, express it.

A P P E N D I X.

unto the said *A. B.* or his Order, upon Execution of the said Conveyances, the Sum of 200 *l.* In Witness, &c.

N. B. *The PROPOSALS must be on Stamp-Paper, and executed in the Presence of the Parson and Church-Wardens of the Parish, or Two of them.*

Numb. X.

Her MAJESTY's most Gracious Letter
to the Right Honourable the Lord-
Keeper of the Great Seal.

*To Our Right Trusty and Well-beloved Counsellor,
Simon Lord Harcourt, Our Keeper of Our
Great Seal of Great Britain.*

A N N E R.

RIGHT Trusty and Well-beloved
Counsellor, We Greet you well.
Whereas, since Our Accession to the
Throne of Our Ancestors, We have issued Our
several Proclamations, strictly enjoining and
requiring all Our Officers and Ministers to
execute, with the utmost Diligence and Vi-
gour, those good and wholesome Laws, which
have from time to time been made for the
Preventing and Punishing of Vice, Prophane-
ness and Immorality; and whereas, to Our
Great Grief, We are informed, That not-
withstanding

withstanding those Our repeated Commands, those Laws have not been duly executed according to Our earnest Desire, and just Expectation : We most seriously and religiously considering that it is Our indispensable Duty to exercise that Authority, wherewith God has entrusted Us, for the Suppression of those Vices, which are so highly Displeasing to Him ; and reflecting at the same time, with all Humility and Gratitude, upon the many and signal Blessings which God hath poured down upon Us, and Our People, through the whole Course of Our Reign, the Continuance of which Mercies We cannot expect, unless by Our Authority a timely Check be put to those crying Sins, which may justly draw down the Divine Vengeance on Us and Our Kingdoms ; That we may not be wanting in Our Duty to God, by whom We reign, nor in Our Affection to Our People, to whom We wish all Happiness and Prosperity ; We have thought fit, by these Presents, to signify unto you Our Royal Will and Pleasure, and We do hereby renew Our express Commands, *That the most proper and effectual Methods be taken for the Suppression of Vice, by a faithful and impartial Execution of all Our Laws which are now in Force, against Irreligion, Blasphemy, prophane Cursing and Swearing, Prophanation of the Lord's Day, excessive Drinking, Gaming, Lewdness, and all other dissolute, immoral and disorderly Practices ; and to this End, We require that all Constables, Headboroughs, and all other*
Officers

Officers whatsoever, be encouraged to do their Part in their several Stations, by timely and impartial Informations and Prosecutions against Offenders.

That hearty Zeal, and just Indignation, which all Our good Subjects from all Parts of the Kingdom, have expressed against the Authors, Spreaders and Abettors of loose, wicked and atheistical Principles, give Us Reason to hope, that Our Publick Officers and Magistrates will shew the like Abhorrence and Detestation of all impious, immoral, and lewd Practices, by a careful Avoidance of them in their own Persons, and by a due Correction of all such Offences in others. And we do at this special Juncture, the more willingly repeat Our former Commands for putting the Laws strictly in Execution, because We promise Ourselves a ready and dutiful Compliance therewith, from those who have given Us many and fresh Assurances of their Affection to Our Person and Government, and who cannot do Us a more acceptable Service, or better testify their Loyalty to us, than by assisting Us *in the Advancement of Vertue, and the Suppression of Vice.* And as these Things do fall more immediately under the Cognizance of Our Justices of the Peace, who by the Nature of their Office, and the solemn Oaths they have taken, are under the strictest Obligations to promote Religion and Good-Manners, and punish all disorderly Practices; Our Will and Pleasure is, that you transmit

transmit Copies of these Our Letters, to the *Custodes Rotulorum* of the several Counties of that Part of *Great Britain* called *England*, and of the Dominion of *Wales*, to be read publickly at their next General Quarter-Sessions; and so We bid you heartily Farewell.

Given at Our Castle of Windsor, the Twenty Second of October, 1711. in the Tenth Year of Our Reign.

By Her Majesty's Command,

DARTMOUTH.

Numb. XI.

Her MAJESTY's most Gracious
LETTER to the Archbishop of
Canterbury, to be communicated to
the Bishops of his Province.

To the most Reverend Father in God, Our Trusty and Right Entirely Beloved Counsellor, Thomas Lord Archbishop of Canterbury, Primate of all England, and Metropolitan.

A N N E R.

MOST Reverend Father in God,
Our Right Trusty and Right Entirely Beloved Counsellor, We greet you well: Altho' from the Beginning of Our Reign, Our earnest Desire hath

hath been to employ the Authority given Us by Almighty GOD, in Maintaining the Purity and Power of His Holy Religion, and in repressing all such Doctrines and Practices as are contrary thereunto; yet, to Our exceeding Grief, We have understood, not only, that Looseness and Corruption of Manners, and a Neglect of all wholesome Discipline, have of late greatly prevailed in this Our Kingdom; But also, that uncommon Industry hath been used by Men averse to all Religion and Goodness, and, as We have just Ground to believe, ill-affected towards Our State, in venting and spreading such Principles, as tend to undermine the Christian Faith, to overthrow all Vertue and Order among Men, and to dissolve the Bands of Civil Government.

Wherefore, Our Will and Pleasure is, and We do by these Letters strictly charge and requires you, as you will answer it to Him, by whom both We and you are to be judged, That you be assisting to Us, in putting a timely Stop to the further Growth of Infidelity and Prophaneness, and in promoting and encouraging Piety among Our Subjects, by such Means as you shall judge to be most Effectual for these Purposes, and particularly by Enforcing, as far as in you lies, a due Observation of all such Ecclesiastical Laws and Canons as have been hitherto provided for the well-governing of the Church, and the Furtherance of Godly Living.

To

To this End, We do likewise enjoyn and require you to exhort the Clergy of your Diocese to watch diligently over their Flocks, to be exemplary in their Lives, to frame their Publick Discourses to the People upon such Subjects as tend most to Edification, and particularly to be very careful and constant in Catechizing those of the younger Sort, and in Preparing them, as soon as they come to a fit Age, for Confirmation, and the worthy Receiving of the Holy Communion: And if any of the Clergy under your Care shall be found negligent and remiss in Discharging these, or any other Duties of their Sacred Calling, or shall, by a disorderly Conversation, or by any Behaviour unbecoming their Holy Function, lessen the good Effects of their Ministry; We command, That by Admonition, Censure, or otherwise, as the Case shall deserve, you endeavour to reform all such Neglects and Abuses, and by that Means repress the Scandal and Mischief which the Church of God might suffer thereby.

And forasmuch as the Pious Instruction and Education of Children, is the surest way of preserving and propagating the Knowledge and Practice of true Religion, it hath been very acceptable to Us to hear, That for the attaining these good Ends, many Charity-Schools are now erected throughout this Kingdom, by the liberal Contributions of Our good Subjects; We do therefore earnestly recommend it to you, by all proper Ways,

Ways, to encourage and promote so Excellent a Work, and to countenance and assist the Persons principally concerned in it, as they shall always be sure of Our Protection and Favour.

We hope, and We expect it from you, That as often as you are required thereunto by Law, and are not lett and hindred by some just and reasonable Cause, you will visit your Diocese in Person ; by which means you will be more fully and certainly informed of all such Matters belonging to your Charge, as may want your Direction and Redress, or may be fit for Our Royal Cognizance and Interposition, if need shall so require : And we will, That at all Times, as well as at your usual Visitations, you lay hold of all Opportunities to confirm such as are duly qualified.

We do moreover think proper to recommend to you, That before the next Sitting of Convocation, you would carefully consider what Defects there are in the present Discipline of the Church, and what further Provision may be requisite towards removing them, that when the Convocation assembles, such Orders and Constitutions as are wanting, may, upon due Deliberation, be prepared and laid before Us for Our Consent, which We shall always readily impart to whatever We shall judge may conduce to the Honour of God, the Advancement of True Religion, and the Welfare of the Establish'd Church : These being the great Ends which
We

We have most at Heart, and by the promoting of which We chiefly promise Ourselves the Blessing of God upon Us and Our People.

Our Will is, That you forthwith transmit Copies of these Our Letters to all the Suffragans of your Province: And so, not doubting of your and their dutiful and ready Concurrence with Us in these Our Royal Purposes, We bid you heartily Farewell.

Given at Our Castle of Windsor, the 20th Day of August, 1711. in the Tenth Year of Our Reign.

By Her Majesty's Command,

DARTMOUTH.

Numb.

Numb. XII.

*A View of the Progress of the Charity.
May 1704. inclusive.*

Year	The Names of the Anniverfary Preachers.
1704	<i>Dr. Willis, Dean of Lincoln.</i>
1705	<i>Dr. Stanhope, Dean of Canterbury.</i>
1706	<i>Dr. Kennet, Dean of Peterborough.</i>
1707	<i>Dr. Gastrell, Canon of Christ-Church</i>
1708	<i>Dr. Mofs, Chaplain to Her Majesty.</i>
1709	<i>Dr. Bradford, Chaplain to Her Majesty.</i>
1710	<i>Dr. Smalridge, Dean of Carlisle.</i>
1711	<i>Dr. Snape, Chaplain to Her Majesty.</i>
1712	<i>The Rt. Hon. the Lord Willoughby.</i>
1713	<i>The Rt. Reverend the Bishop of Chester.</i>
1714	<i>The Rt. Reverend the Bp. of London.</i>

Numb.

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Numb. XII.

Schools in and about London, since

N ^o of Schools	N ^o of Boys taught.	N ^o of Girls taught.	Tot. of Children.	N ^o of B. appren- tic'd from the begin.	N ^o of Girls appren- tic'd, &c.	Total of Appren- tices, &c.
54	1386	745	2131	306	75	381
56	1462	775	2237	401	136	537
64	1573	915	2488	685	200	885
69	1862	1011	2813	762	245	1007
74	1944	1064	3008	896	351	1247
88	2181	1221	3402	963	405	1368
100	2480	1331	3811	1118	467	1585
112	2799	1490	4289	1180	514	1694
117	3025	1603	4628	1379	637	2016
114	3056	1696	4752	1529	721	2250
117	3077	1741	4818	1650	824	2474

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Numb;

APPENDIX.

Numb. XIII.

A View of the Number of the Poor Children, and other People maintained and relieved in the several Hospitals in, and about London, since Easter 1704. inclusive.

I. Christ's-Hospital.

Year	N ^o of Childr.	Number of Apprentices. <i>Ed. VI. Cha. II.</i>		N ^o of Burials
1704	638	23	5	6
1705	699	35	13	10
1706	814	26	9	9
1707	901	58	11	9
1708	917	77	12	11
1709	950	70	9	13
1710	840	110	9	5
1711	871	115	10	11
1712	697	169	10	14
1713	585	99	10	8
1714	587	99	10	7

II. St.

APPENDIX.

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II. St. Bartholomew's Hospital.

Year.	No of Persons under Cure.	No of cured and dis- charged	No of Burials
1704	363	2264	165
1705	373	2274	166
1706	370	2281	147
1707	371	2293	141
1708	376	2297	135
1709	378	2399	101
1710	373	2395	139
1711	366	2397	118
1712	375	2443	103
1713	308	2451	135
1714	411	2499	125

III. St. Thomas's Hospital.

Year.	Persons under Cure.	Cured and dis- charged	No of Burials
1704	354	2877	178
1705	343	2638	153
1706	359	2592	126
1707	362	2820	174
1708	366	2725	133
1709	372	2684	174
1710	432	2709	171
1711	455	2900	185
1712	498	3260	187
1713	556	3399	176
1714	550	3481	204

D d 2

IV. Beth-

APPENDIX.

IV. Bethlehem Hospital.

Year.	Admit- ted.	Cu- red.	Bu- ried.	Under Cure.
1704	64	50	20	130
1705	72	38	29	137
1706	72	52	13	148
1707	82	59	24	142
1708	89	62	23	146
1709	107	87	29	137
1710	89	79	20	125
1711	92	72	14	130
1712	87	75	16	126
1713	89	73	13	129
1714	74	67	16	119

V. Bridewell Hospital.

Year	Ap- pre- ntices.	Va- grants.	Year	Ap- pre- ntices.	Va- grants.
1704	118	441	1710	120	250
1705	132	366	1711	114	336
1706	133	171	1712	106	355
1707	138	279	1713	100	322
1708	138	290	1714	97	332
1709	130	201	Besides convicted Per- sons sent hither.		

Numb.

Numb. XIV.

A PROPOSAL for a Charity-School
for the Black-Guard Boys.

WHEREAS the *Charity-Schools* erected in the several Parts of this Kingdom, have abundantly improv'd the Morals of Poor Children educated in them to the Honour of God, and the Benefit of the Nation. And whereas the Children commonly call'd, *Black-Guard Boys*, are destitute of all manner of Provision for Instruction, tending either to the Good of their Souls or Bodies, so that they are not only a Scandal to the Country they live in, but a Disgrace to Humane Nature. And whereas a School might be form'd under such Regulations, as would make them more useful in their little Stations, as well as less wicked and profane:

WE whose Names are underwritten, do hereby agree to pay yearly, at Two equal Payments, viz. at *Michaelmas* and *Lady-Day*, (during Pleasure) the several Sums of Money against our Names respectively, subscribed towards setting up of a Charity-School in such Place as shall be thought most proper for Teaching the *Black-Guard Boys* to read, and instructing them in the Knowledge and Practice of the Christian Religion, as professed and taught

in the Church of *England*, and such other Things as are suitable to their Condition and Capacity.

An Estimate of the Charge of Supporting a Charity-School for Black-Guard Boys, supposing there be in Number 30.

	l.	s.	d.
THE Master's Salary, per Ann.	30	00	00
For Two Chaldrons and half of Coals, ————	03	15	00
Books, Paper, Quills, and Ink, per Ann. ————	40	00	00
Rent of a House, per Ann. ————	15	00	00
	52	15	00
For thirty Frocks, at 3 s. each, ————	04	10	00
For thirty Caps, at 10 d. each, ————	01	05	00
For thirty Pair of Hose, at 8 d. each Pair, ————	01	00	00
For thirty Pair of Shoes, at 2 s. ————	03	00	00
For thirty Pair of Buckles, at 1 d. ————	00	02	00
For thirty Waistcoats of strong Cloth lin'd, at 3 s. 6 d. ————	05	05	00
For thirty Pair of Breeches of Leather or Cloth, lin'd, at 2 s. 6 d. ————	03	15	00
For sixty Shirts, at 8 d. each, ————	04	10	00
	23	07	00

If

APPENDIX.

55

If the Subscriptions will amount
to so much, a Half-penny
Loaf of Bread may be al-
low'd to each Boy at Noon,
that comes to School, sea-
sonably in the Morning,
which, admitting there be
Thirty, will amount to, per
Annum, ————

l. s. d.
22 16 03

Total — 98 18 09

D d 4

Ad

An EXTRACT out of Mr. Nelson's Life of Bishop Bull, p. 3.
Where speaking of that Bishop,
he says,

“ **B**UT besides, if he had been
“ silent in his Life-Time, yet
“ being dead, he still speaketh
“ with so much Clearness and Strength
“ of Reason, with so masterly a Know-
“ ledge in his own Profession, the best
“ of Studies, with such an affecting Pa-
“ thos, that impresseth it upon the Minds
“ of others, and above all, with such
“ an inward Sense of Piety and Devo-
“ tion, the true Christian Unction, in
“ those Sermons and Discourses which
“ are now published, that the World
“ would not have been at a Loss to
“ have framed a just Idea of this con-
“ summate Divine, if these Remains had
“ been the only Works of his, which
“ were to have been conveyed down to
“ Posterity.

And

And in another Place, the same learned Author gives the Character of Bishop Beveridge's Sermons, pag. 75, 76.

“ And now I have named this great
“ and good Man, I cannot forbear ac-
“ knowledging the favourable Dispensa-
“ tion of Providence to the Age in which
“ we live, in blessing it with so many
“ of those pious Discourses, which this
“ truly Primitive Prelate delivered from
“ the Pulpit ; and I the rather take the
“ Liberty to call it a favourable Dispen-
“ sation of Providence, because he gave
“ no Orders himself, that they should be
“ printed ; but humbly neglected them,
“ as not being composed for the Press.
“ But this Circumstance is so far from
“ abating the Worth of the Sermons, or
“ diminishing the Character of the Au-
“ thor, that to me it seemeth to raise the
“ Excellency of both ; because it shew-
“ eth at once the true Nature of a popu-
“ lar Discourse, and the great Talent this
“ Prelate had that Way. For to im-
“ prove the Generality of Hearers, they
“ must be taught all the Mysteries of
“ Christianity, and the Holy Institutions
“ belonging to it ; since it is upon this
“ true Foundation, that the Practice of
“ Christian

“ Christian Vertues must be built, to
“ make them acceptable in the Sight of
“ God. And then all this must be deli-
“ vered to the People in so plain and in-
“ telligible a Style, that they may easily
“ comprehend it ; and it must be ad-
“ dressed to them in so affecting and
“ moving a Manner, that their Passions
“ may be winged to a vigorous Pro-
“ secution of what is taught. If I mi-
“ stake not, the Sermons of this Learned
“ Bishop answer this Character ; and I
“ am confirmed in this Opinion, by the
“ Judgment of those who are allowed to
“ have the greatest Talents for the Pul-
“ pit, as well as for all other Parts of
“ Learning. He had a Way of gaining
“ People's Hearts, and touching their
“ Consciences, which bore some Resem-
“ blance to the Apostolical Age ; and
“ when it shall appear, that those bright
“ Preachers, who have been ready to
“ throw Contempt upon his Lordship's
“ Performances, can set forth as large a
“ List of Persons whom they have con-
“ verted by their Preaching, as I could
“ produce of those who owed the Change
“ of their Lives, under God, to the Chri-
“ stian Instructions of this pious Prelate,

“ I

" I shall readily own, that they are su-
perior to his Lordship in the Pulpit.
" Though considering what Learned
Works he published in the Cause of
Religion, and what an Eminent Pat-
tern he was of true Primitive Piety, I
am not inclined to think, that his Lord-
ship will, upon the Whole of his
Character, be easily equalled by any
one.



F I N I S.

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The

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